

Holy Trinity Episcopal Church

Greensboro, North Carolina



1869 - 1980

An Historical Perspective



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Holy Trinity Episcopal Church

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Foreword

This history of Holy Trinity Episcopal Church, in every sense of the word, is a cooperative one. A score or more parishioners and other interested persons have cheerfully and unstintingly given of their time, knowledge and labor to make this a project which will be of value and interest to this and future generations.

On January 27, 1976, as a special observance of the Bicentennial Year, I appointed a Historical Committee, with Blackwell P. Robinson as chairman, to write a history of Holy Trinity Parish. At the outset, the Committee broke down the history of the parish into fourteen chapters dealing with specific phases and organizations of the parish. Fourteen researchers and writers were assigned a chapter. Through their dedicated efforts of reading, interviewing and writing, these chapters—each a separate entity—unfolded a revealing picture of the life and progress of the parish in its various organizations and activities.

Understandably, there was a great deal of repetition in the various chapters, and it became apparent to the Committee that separate recountings did not present a unified picture of Holy Trinity and how its members contributed to the parish, the community and the diocese. The Historical Committee then decided to correct this problem by asking Blackwell P. Robinson to write the story in chronological order, incorporating all the fourteen chapters into that story. This history is a product of that effort. The chapters submitted by the members of the Historical Committee are preserved in the church archives in their original forms.

Special acknowledgement should be given to particular parishioners who made significant contributions to this parish history in addition to Blackwell P. Robinson and the chapter writers whose names appear elsewhere. A brief history was written by Susannah Watson when the Convention of the Diocese of North Carolina met at Holy Trinity in 1968. This proved to be an important resource for

the Historical Committee. When Dr. Robinson completed his writing of the parish history, Alice Carroll edited the manuscripts. The parish is indebted to her for the many hours she has spent and the care she has shown in contributing her talent in this endeavor. Another parishioner also contributed her time, talent and energy towards the writing and publishing of this history. Mary Lee Copeland has been invaluable in helping coordinate the entire project, as well as providing essential information to everyone involved in the writing of this history.

This is the story of the growth and development of Holy Trinity Church. It is my hope and the hope of the Historical Committee that this parish history will also reveal in some way the commitment and dedication of the people of Holy Trinity from the earliest days as the congregation of St. Barnabas' to the vital parish we are today. This story is not finished - it is an ongoing story of past, present and future generations who seek to serve God and His Church.

John Tol Broome
Rector

December 1982

Holy Trinity Historical Committee

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The original chapters and their authors were The Early Days of the Parish and Church Structures, George C. Eichhorn; Music, Hermene (Mrs. George C.) Eichhorn; Memorials, Carl O. Jeffress; Wood Carving, Ray H. Stallings; Men's Activities, Edwin M. Holt; Womens Work, Mary Lewis Rucker (Mrs. Robert H.) Edmonds; Youth, Judy (Mrs. Oscar W.) Burnett; Vestry and Lay Leadership, George W. Hamer; Adult Education, T. Hall Partrick; Parish Outreach, John Tol Broome; Diocesan Affairs, D. Edward Hudgins; Missionaries and Priests, Eleanor (Mrs. W. Brown) Patterson; Rectors, Robert Norfleet.

Chapter 1

Holy Trinity's Parent: St. Barnabas'

St. Barnabas', the home of the first Episcopal parish in Greensboro and the mother church of Holy Trinity and St. Andrew's, can hardly be said to have had an auspicious beginning. Although the Protestant Episcopal Church in the United States of America was organized at Philadelphia in 1789 from the members of the Church of England, it was not organized in North Carolina until 1817 when the Diocese of North Carolina was formed. And it was 1823 before John Stark Ravenscroft became the first bishop of the diocese.

Handicapped by the unpopularity of the established Anglican church of the colonial period, by its appeal to the aristocratic upper class, and by the Tory leanings of the church and the quiet withdrawal of most of its clergy during the American Revolution, the Episcopal Church grew slowly in North Carolina. In 1825 Bishop Ravenscroft wrote: "Political feelings were associated with its very name, which operated as a complete bar to any useful or comfortable exercise of duty, by the very few clergymen, perhaps not more than three or four."

By 1860 the diocese had forty-four clergymen and fifty-three parishes, yet it had only 3,036 communicants. "But the Episcopal Church was far more influential than its small number of communicants would indicate," Hugh T. Lefler and A. Ray Newsome comment in their history, **North Carolina**.

It drew its membership mainly from the well-to-do, aristocratic planters, professional men, business leaders, and public officials, who lived chiefly in the East and the towns of the West. Their church buildings, located largely in the towns, were the finest in the state, averaging in value nearly \$4,000 each in 1860. Avoiding revivals, camp meetings, and emotional devices, esteeming formal services and educated ministry, appealing to the more aristocratic, educated, and wealthy people in the towns and the plantation East, the Episcopal Church possessed wealth and influence but was unpopular with the common people. Except in the larger western towns, its influence was not great beyond the Coastal Plain.

In 1869 the **Diocesan Journal** showed that there were sixty-seven parishes and nine missionary stations in the state. In addition to 2,977 white and 192 colored communicants, the diocesan membership included 1,991 white and 452 colored catechumens (those receiving religious instructions). The only parishes in the Piedmont were Chapel Hill, Charlotte, Hillsborough, Gaston County, Iredell County, Leaksville, Lexington, Lincolnton, Mocksville, Orange County, Rowan County, and Wadesboro.¹

Beginnings: First Priest and First Buildings

The first parish in Greensboro was established in 1869. Certainly the establishing of the church in Greensboro required devoted and courageous leadership. Although Greensboro had been spared the experience of serving as a Civil War battlefield, husbands, sons, and loved ones had been lost in the campaigns that took place throughout the South. The burden of defeat was increased in April 1865 with the occupation of Greensboro--a village of eighteen

¹There is a brief and elusive reference in the **Diocesan Journal** of 1874 to "Trinity Parish in Guilford County in 1774." Obviously such a parish was Anglican, but there is no information that identifies the community. Guilford County was not formed until 1771, and at that time it included the area of present Guilford, Rockingham, and Randolph counties.

hundred--by some thirty thousand troops from General William T. Sherman's victorious army and some fifty thousand troops from General Joseph E. Johnston's defeated army, along with more than ten thousand refugees, wounded, Federal prisoners, and members of Lee's defeated army.

In spite of the hardships being suffered, a few faithful Episcopalians were holding services during this period. The Reverend Charles Jared Curtis, however, wrote in the **Carolina Churchman** of October 1912, "the beginnings of the church in Greensboro dated back to 1865 or 1866 when there were only two Episcopal families there. The Rev. Moses Ashley Curtis of that section of the state went to Greensboro by invitation and held several services."

Moses Ashley Curtis, a noted biologist as well as a dedicated clergyman, was rector of St. Matthew's, Hillsborough, and from there he kept up regular worship at Graham, Company Shops, and Greensboro.² The University of North Carolina, in 1852, conferred upon Mr. Curtis the degree of Doctor of Divinity. His daughter, Mary Louisa, married William Shipp Bynum, the third clergyman to serve St. Barnabas', and during Mr. Bynum's tenure at St. Barnabas' he was often assisted by the Reverend Charles Jared Curtis, the son of Dr. Curtis.

On September 4, 1869, according to a diary notation of Eugene Morehead of Blandwood, "The Episcopal Church held a festival of nice things, which we all enjoyed. The Episcopalians have never had a church here. They had service here during the war. Colonel Thomas Ruffin moved here last January. Mrs. Ruffin took hold immediately on the church and is about to build it. She has some \$2,000. I hope her success--the church will attract others."

The first regularly scheduled Episcopal services were held in the Guilford County Courthouse and in the Odd Fellows Hall. Also, on July 18, 1869, the Episcopal bishop, Thomas Atkinson, preached twice in the Methodist Church and on September 2 he confirmed two persons.

²See William S. Powell, "Moses Ashley Curtis, 1808-1872, Teacher-Priest-Scientist, A Tribute on the Occasion of the 150th Anniversary of His Birth" (Chapel Hill: Friends of the Library, University of North Carolina, 1958).

During the decade of the sixties, the dream of organizing a parish and building a church became the challenging goal of a small group of lay persons. Realization of that dream began to take shape in 1869 at a meeting in the home of Colonel and Mrs. Thomas Ruffin, Jr., on West Market Street, presided over by Bishop Atkinson. A vestry was elected at that meeting, consisting of Dr. James F. Foulkes, L. C. Howlett, Colonel Ruffin, and S. A. Howard. Somewhat later Colonel C. E. Shober was added. Their first official act was to sign the papers required by ecclesiastical canon for the establishment of a parish, for which they picked the name St. Barnabas'.

The bishop forthwith sent the Reverend John Richard Joyner, a deacon, to take charge of the new parish community which included High Point and Company Shops (later renamed Burlington).³ Mr. Joyner officiated as deacon until September 1872, and, after being ordained priest, as supply clergy until 1874. Mr. Joyner had been born in Greenville, Pitt County, of a large Episcopal family. Two of his brothers became Episcopal clergymen and three of his sisters married Episcopal clergymen. When he came to Greensboro, everyone was extremely poor and many obstacles confronted him and his small congregation in their efforts to establish a permanent church.

As a result of the combined efforts of Mr. Joyner and his handful of parishioners, St. Barnabas' was admitted into the diocesan convention in 1870. At the convention Mr. Joyner and one delegate, Dr. James F. Foulkes, were seated. Mr. Joyner reported:

I came to Greensboro in July 1869, since which time (with the exception of a few Sundays) the services have been regularly held in the Court House. A lot and an organ have been secured for a church and about \$1,600 have been raised for building purposes. A Parish has been organized and now seeks admission into union with the Convention. The name assumed is that of St. Barnabas' Church, Greensboro. Baptism--white, adult, 1; Catechumens, 18; Confirmations, 2; Communicants, 11; Funeral 1;

³The late Archie Joyner, a member of Holy Trinity Church, and his uncle, the late Andrew Joyner, Jr., an attorney and also a member, were his descendants.

Contributions--Communion alms, \$7.02; Weekly offertory \$36.12; Easter offering for Church, \$79.48.

The next year, with fourteen communicants, there were twenty-five parochial school pupils, twenty-five Sunday school pupils, and total contributions for the year amounted to \$366.78. In addition monthly services were held at Company Shops.

On May 31, 1871, Bishop Atkinson preached and administered communion at St. Barnabas' and that evening confirmed one person. The important event of the day is described in a periodical clipping preserved in the first parish register:

Greensboro—On Wednesday afternoon, May 31st, the bishop of the diocese laid the cornerstone of St. Barnabas' Church. The work at Greensboro is worth more than a passing notice. The town is one of the most important in the state, and yet no regular services of the Church have been held there until two years ago. Then the few church people residing there decided to make an effort to establish the Church; they asked the bishop to send them a clergyman, and the Reverend John R. Joyner was sent. He found, upon his arrival, a small band of earnest Church people, who seemed anxious to do all in their power to aid him in his work. A lot was obtained, and about \$2,000 was subscribed for the erection of a church. A short time ago a contract was made for the erection of a suitable building, to cost \$4,000, and a noble hearted layman [Dr. Foulkes] assumed the responsibility of the entire cost of the building, pledging himself to make up all deficiencies. If his example were followed by some of our wealthy laymen in other parts of the country the Church could be introduced into other parts of the country where it is now unknown. In connection with his work at Greensboro, Mr. Joyner has started a parochial school in which he teaches. At present, he has about twenty-five pupils. Thus has a beginning been made whereby the Church and her services will be established in a community where they were unknown, and where this commencement was looked upon with disfavor, the prejudices which first existed are now dying out, and the feelings toward the Church is now much better than

ever before.

In conclusion, I would say that the Church people of Greensboro are doing all in their power to complete their edifice, yet, they are a "feeble folk," and are in need of assistance; those who are disposed to aid them in their undertaking can do so by sending their contributions to the Rev. J. R. Joyner, deacon in charge of the mission. Mr. Joyner and his little flock are worthy of encouragement, for they have done their part nobly, and their Church, when completed, will be a monument of their faithfulness and zeal in the cause of our dear Lord and Master.

The Bishop was assisted in the service by the Rev. Messrs. [Joseph C.] Huske, [George] Patterson, [George B.] Wetmore, and [J. Worrall] Larmour, priests, and by the Rev. Messrs. [Johannes] Oertel and Joyner, deacons.

Bishop Atkinson returned a year later, on May 26, 1872, to consecrate the church which had been completed January 19. The sermon on the day of consecration was preached by Mr. Huske who was assisted in the service which included holy communion by Messrs. Joyner and Oertel.

At the annual convention that year the bishop observed:

The erection of this church at Greensboro serves to illustrate what zeal, energy and liberality can do with a slender means.

Our flock there was most truly a little one, and never had been otherwise—they never had a minister settled among them nor regular services, and no hope of a church; a lady, however [Mrs. Ruffin, of course], came to live there who felt it necessary for her own spiritual welfare, and that of her family, to receive the instruction and the ordinances which the Church administers; they were dependent on the exertions of an invalid husband and father, but nothing daunted by these obstacles she set herself to procure the erection of a church, and obtained a considerable sum for that purpose, and elicited a great deal of sympathy in its behalf. Circumstances, however, made it necessary that this family should remove from Greensboro, and it seemed as if the work would be suspended, if not altogether arrested; but in the meantime another family moved to the place possessed by the same spirit and having at heart the

same objects. The head of this family, whose name perhaps I ought not to conceal—Dr. Foulkes—at heavy expense to himself, and with serious sacrifices of time and labor, went forward in the prosecution of the work, and with the aid of friends of the Church in this place, and of some others at a distance, it was conducted with so much energy that the corner stone being laid since the last Convention, the consecration has taken place before our own meeting. It is withal a really beautiful building in which three hundred persons can conveniently worship.

This first church building could have been described as “an outstanding example of the neogothic revival during the later Victorian period.” Descriptions and references to it over the period 1872-1930, pictures, and the memories of parishioners, reveal that it was a simple but classic example of good “Anglican village church” architecture.

Its beauty of proportion and line was not an accident. The only architect in Greensboro in 1868, Lyndon Swaim, was employed in its structural design, but very important in its conceptualization was the nationally known engraver and painter, Johannes Adam Simon Oertel who was also the deacon in charge of St. James’ Church in Lenior, N.C., by April 1869.⁴

While serving as rector in Lenoir, Oertel continued to paint portraits and in 1869 he was asked to come to Greensboro by Mrs. Robert P. Dick to paint some members of her family as well as some landscapes.⁵ Learning of Mrs. Dick’s interest in

⁴Mr. Oertel (1823-1909) was born in Austria and in 1848 established himself in New Jersey as a steel engraver for bank notes and as a portrait painter. In 1858 he was given a commission to decorate the ceilings in the House of Representatives chambers in the national capitol. During this period, he produced a number of paintings which won him national recognition, among them *Rock of Ages*, which was reproduced by chromo-process and found its way into many homes. In June 1867 he was admitted into the diaconate of the Episcopal Church and he remained active in parish service until 1881, after which he devoted his time to religious painting. His works now decorate many Episcopal churches, including the National Cathedral in Washington. His own favorites, the *Redemption Series*, he gave to the University of the South at Sewanee.

⁵Some of these paintings are in the possession of her great-granddaughter, Jessie Douglas (Mrs. Jack) Berry of Greensboro.

plans for a church, he offered his services in collaboration with Mr. Swaim for its design. He is given special credit for many of its interior features. It was during the year of construction, in August 1871, that Bishop Atkinson ordained Mr. Oertel to the priesthood.

Mr. Joyner reported at the 1872 convention that the lot had been enclosed with a "neat fence, the chancel has been completed, and a tasteful service has been provided."

The church lot (actually lots) was on the northwest corner of Gaston (now Friendly Avenue) and Greene Streets, the present site of the main Greensboro Public Library. This property was owned by C. E. Shober, one of the vestrymen, and the parish purchased one lot and he donated a second one.⁶ The cost of the building was \$4,000 and the contractor was Robert W. Denny. In order to consecrate the building upon completion, Dr. James F. Foulkes, also a vestryman, "loaned" the parish \$2,000 with the understanding that it was not a legal obligation—and only to be paid later if the funds became available. There is no record of repayment.

The church was a rectangular frame structure, painted a dark brown, with stained glass windows on each side and a large stained glass window at both the front and rear ends. Of modified Gothic design, it had a belfry topped by a graceful shingled steeple which was surmounted by a cross. The main entrance was on the south side of the front which led into a small vestibule. At the rear of the church on the south side was an attached portion with separate entrance serving as a vestry room, choir vesting room, and sacristy.

The interior followed the classic pattern of nave, chancel, and sanctuary. The organ was on the gospel side with the choir divided on each side of the chancel. There was only one wide main aisle. The walls were plastered. The most striking feature, a truly beautiful one, was the vaulted ceiling with its highly ornamental series of Gothic-style supporting rafters.

At least three individuals are credited with providing all or part of the wood for the rafters as well as for the pews, altar, altar rail, and interior trim. The walnut and poplar used came

⁶The source of funds for the lot cannot be established.

from nearby farms—in one case, that of a devoted vestryman; another source being a husband of a member; and the third, a local citizen who was unable to contribute money but offered a giant poplar tree on his property. The original pews (some of which are still in use) are made of poplar and walnut—and some pine.⁷

Shortly afterwards the font was given by a Mr. Rogers and his sister from St. Thomas' Parish, New York, in memory of their brother, George J. Rogers, who spent one or two winters in Greensboro at the Benbow Hotel and who was a delegate of the 1873 Convention. But—in the words of an unsigned manuscript, undated, in the Holy Trinity scrapbook—his health was not good and he soon "passed to another plane of consciousness" on May 7, 1873. Apparently Mr. Rogers was quite a cosmopolitan gentleman, as the manuscript reported: "We had a Festival while Mr. Rogers was there (at Benbow) and he sent to Baltimore and got Green Turtle Soup, but sad to relate, it did not seem to take, but he never knew it. Think it would be appreciated more now. At the Festival I was serving cake, made it too—Mrs. Foulkes said, 'Go over there and stop Mrs. Ball from cutting such big pieces,' and for me to cut small ones."

The continued efforts of the women of the parish in the early days are noted in an historical sketch of Holy Trinity, written in 1949 by Nell Evans (Mrs. Henry J.) Thurman. According to her, it was Mrs. Ruffin who organized the first Sunday school and Mrs. Mary D. Appleton Staples who organized the Womans Auxiliary in 1874. Other women prominent in the early church were Mrs. James F. Foulkes, Mrs. James Robert McLean, and Mrs. Robert P. Dick, though Mrs. Thurman does not say in what capacity they served.

Also of interest is Mrs. Thurman's comment that "negroes were welcome and space given to them even though there was no special gallery for them."

⁷Whether the decorative ceiling rafters were walnut as alleged is highly questionable.

Five Years of Experimentation

By the time that the Reverend Mr. Joyner left St. Barnabas', the parish had become well enough established to appoint its first rector. The Reverend John T. Wheat, author of **A Preparation for the Holy Communion**, published in 1866, took charge of the parish in 1874. The termination of his brief ministry was announced at the 1876 Convention by Bishop Atkinson: "The Rev. J. T. Wheat, D.D., the oldest ordained clergyman in the Diocese, has been compelled, by ill health, to give up his charge in Greensboro, but wishes to remain one of the Clergy of the Diocese which has so long known and honored him."

The next clergyman to minister to St. Barnabas', the Reverend William Shipp Bynum, was ordained a deacon in St. Barnabas' Church by Bishop Theodore Benedict Lyman on March 12, 1876. The Reverend William R. Wetmore, rector of St. Luke's, Lincolnton, and Mrs. Bynum's brother, the Reverend Charles Jared Curtis, Rector of St. Matthew's, Hillsborough, assisted. Mr. Bynum entered at once upon his broad missionary duties which included congregations at Salem, Winston, Company Shops, and Germanton as well as Greensboro.

In his first parochial report for St. Barnabas' he lamented: "No minister was in charge here from the middle of May 1875 to the middle of March 1876. The Parish has been served by myself as Deacon for about two months. The number of communicants will not exceed twenty, many having been lost by removal since the Convention in 1875. I am constrained to express the decided conviction that heretofore, the strength of this Church has been overestimated in every respect, and that its need now is an Associate Mission."

In 1877 Bishop Lyman reported after a visit to St. Barnabas' on Trinity Sunday, 1877: "I confirmed 12 persons. It afforded me much pleasure in making this second visit to this parish during the year, to witness the decided evidence to substantial growth and prosperity. The Church is here taking root, and prejudice is rapidly giving place to a more just appreciation of her principles. At present Mr. Bynum is

dividing his labors between this parish and Winston and he is holding monthly services at Company Shops.”⁸

The 1877 parochial report showed that St. Barnabas’ had 12 families, 131 parishioners, and 37 communicants, 2 male and 4 female Sunday school teachers, 37 scholars. The rector’s salary was \$350.00; the aggregate contributions including the rector’s salary were \$727.23. Estimated value of the church was \$4,000 and of the rectory \$300. After reporting that at “Easter 1875 the former rector of this Parish registered 35 communicants,” and that a year later “nearly two thirds of these communicants had been lost,” Mr. Bynum ended on an optimistic note:

There has been a decided improvement during the past year. We now have here more of the visibly organized Gospel, and apparently an increase of alms deeds and growth in grace corresponding to the truly gratifying addition of numbers. We have a good Lay-Reader, an excellent choir, a Sunday School beginning to flourish, and a congregation where all commune who have a right to the blessed privilege . . . In addition to the regular service of the Church, a system of Cottage Lectures was begun in Lent, and has been continued since with happy results. In July 1876 the Rev. Messrs F. J. Murdock, Rector of St. Luke’s, Salisbury and Charles J. Curtis, held an eight day mission, to which under God, is due much credit for what has been accomplished in this place . . . Amid much that is encouraging I am constrained to express the earnest conviction that the great want of the Church in this Parish is an Associate Mission, and I am also keenly alive to the fact, that a Priest in charge here [at St. Barnabas’] could do far more than I can to advance the interest of the Church—the cause of Christ.

In 1878 Mr. Bynum reported “marked progress” in the parish, which was “believed to be in a better condition now in every way, than at any time heretofore. Much good has been done by the work of zealous women. . . The Sunday School Superintendent has successfully trained the children in the

⁸Mr. Bynum reported “a lively interest in Church services” in Winston and “a highly gratifying increase in the size of congregations.”

songs of the Church. A lady communicant, as an Easter offering, furnished the Church with handsome and costly Bishop's and Chancel Chairs." (The lady was Mrs. Robert Dick, whose husband, Judge Dick, had ordered three for the First Presbyterian Church, of which he was a member, and three for St. Barnabas'.)

The Associate Mission

In January 1879, "as the result of the long continued and persistent prayers and efforts of the Rev. W. S. Bynum," the St. Barnabas' Associate Mission was organized. At the head of the mission was the Reverend Robert Bean Sutton who was installed as rector of St. Barnabas' on February 9, 1879. Associated with him in the mission of the Episcopal Church to this section of the diocese were Bynum and Charles Jared Curtis. Their work embraced "the towns of the N. C. R. R., between Company Shops and High Point, on the Richmond and Danville R. R. and on the Salem branch, and from Winston thirteen miles north to Germanton and eighteen to Huntsville, west of the Yadkin river."

Dr. Sutton reported, "There is work here for two or three more if we had only the means to support them." Greensboro was "the center of the work, and the headquarters of the missionaries. Here is the whole field. We labor under disadvantage of entering late into the work, after the ground has been preoccupied by the various bodies of Christians. We are encouraged in the work here by the measure of success already attained and the prospects opening before us. The good people have been mindful of the comfort of the missionaries, and by timely gifts and subscriptions, liberal according to their means, all doing what they can for support of the Gospel."

With St. Barnabas' as "home base" and the mother parish, the associate mission could report commendable progress. Winston, Dr. Sutton reported in 1880, "is the most thriving town in the Mission and one of the most prosperous in the State. Through the untiring energy and liberality of the little

handful of Church people who cooperated in the good work, the gifts of good people from other places, and lastly, by the munificent subscription of a lady recently moved to the place, the whole debt was removed, and the church, a neat Gothic building, was consecrated by the Rt. Rev. Bishop Lyman (Associate Bishop) in February. Since then, a liberal member of the congregation has given the money for a Communion Service."

Of the Company Shops he reported: "At this point there is manifested considerable interest in the Church, and its services are well attended. In February a mission was held, and five adults baptized and, at the visitation of the Associate Bishop [Lyman] in March seven persons were confirmed. The money has been subscribed to build a neat Church and the plans are in the hands of the builder to make an estimate to the cost. Next week we hope to give out the contract, and confidently expect to have the building completed ready for consecration this summer."

The new church, under the name of St. Athanasius' Church was consecrated by Bishop Lyman on September 19, 1880. The deed of donation, coupled with the request to consecrate, was read by the Reverend Dr. Sutton. Bishop Lyman preached and administered the holy communion.

Germanton, Dr. Sutton reported in 1880, "is a small hamlet in the midst of a rich agricultural district. It was formerly the county seat of Stokes, but by division of the county, it lost the Courthouse, and dwindled to a very small village. We have a little handful of earnest Church people (197). The feeling in the community causes us to hope that the number may be increased. We worship in a small schoolhouse, which is entirely too contracted for our congregation. We expect sometime this year to put up an inexpensive church."

Of High Point he reported: "Here we have held two monthly services in the Methodist Church, which has been very kindly offered for our use. With the exception of a service in a parlor last summer by the Rev. Mr. Rich, these are, as far as I can ascertain, the only services of our church ever held in the place. The spirits of our few Church people have been revived; some, who in despairing ever listening to the voice of the Church in this place wandered off, it is hoped to bring

back, and others gathered into the fold. We have several candidates for confirmation and there is a general inquiry as to what the Church is, and a demand for Prayer Books beyond our power to supply."

Of Huntsville he reported: "A service has been held here, and arrangements made for a monthly appointment. Here was formerly a Parish ready to build a Church, but the ravages of the war have scattered most of the Church people and impoverished those who remained."

Of Jamestown and Reidsville he reported: "Appointments have been made for both of these places. We propose to visit every town within our boundaries and search out our Church people and supply them with services to the extent of our ability."

The parochial report of 1880 of St. Barnabas' was not wholly satisfying: "number of families 20, whole number of souls about 100, whole number of communicants **lost** 15, present number **40**, Rector's salary \$325.25, estimated value of church \$5,000. This parish during the past year lost very heavily by removals and is likely to suffer still further from the same cause. We have on hand a small fund for a rectory which we hope to build during the present year."

The next year's parochial report by S. A. Howard, warden, which appeared in the 1881 **Diocesan Journal**, revealed that the parish had received "a heavy and serious blow in the resignation of the Rev. Mr. Sutton. Under his judicious and faithful administration prejudices against the Church were being softened and removed, the congregation increasing and the prospects of growth better than at any previous time in the history of the parish. By his departure the parish has been very much disheartened, but we have commenced a correspondence with the Rev. W. S. Bynum, which, it is hoped, will lead to his return to this, his first field of labor, where he was so successful and acceptable." But Mr. Bynum did not return.

New Life: A Rector and New Organizations

On October 2, 1881, the Reverend Alfred Houghton Stubbs

held his first services in St. Barnabas'. He was rector for about thirteen years and gave St. Barnabas' its first stable period of growth, although he helped organize two other congregations. In 1882, in addition to St. Barnabas', he served as missionary at St. Athanasius' Mission at Company Shops and at St. James' Mission at High Point which was organized by the bishop on May 3, 1882. Mr. Stubbs initiated the petition to the bishop for the organization of a mission in High Point, which was promptly established as St. James' Mission. He was relieved of St. James' Mission in 1884 with the coming of the Reverend J. K. Parker. From it has grown St. Mary's Church of today.

On February 26, 1882, the morning service at St. Barnabas', as reported in Mr. Stubbs' record book, "was interrupted by a fire breaking out in the chancel floor over the furnace upon which the sexton had placed pine wood. Fire was extinguished through the efforts of Mrs. Ball, and other ladies who brought water." One is inclined to wonder where the men were at this service. Should they not have been commended on the efficiency of their ladies?

At any rate their ladies, not resting on their fire brigade laurels, began to organize their forces to further the work of the church. The parochial report of 1883 announced the formation of the following organizations: "Altar Society, first lady of honor, Mrs. John B. Gretta; Parish Aid Society, President, Mrs. John N. Staples; Woman's Auxiliary, Treasurer, Mrs. Judge Dick." The report observed that "The life here is of late greatly revived by more energy and enthusiasm."

The Parish Aid Society was concerned with the operational expenses of the church. According to Mr. Stubbs, the members paid dues and used the funds for such basic things as painting the church, buying a new furnace, and pumping water out of the basement of the church.⁹ The Parish Aid Society and the Womans Auxiliary existed side by side

⁹Although Mr. Stubbs never says directly that the Parish Aid Society comprised only female members, the officers and members mentioned in his entries are all women.

throughout the 1880s. Mr. Stubbs' Record Book ends in 1887 and there are no records of the Parish Aid Society after that year. In 1890, however, the report noted that "the exterior of the Church building has been thoroughly repaired and painted with the valued assistance of the Ladies Aid Society, who have erected a neat and delicate metal fence around the Church grounds." (The following year's parochial report noted that "the organ fund amounts to \$190 and the rectory fund \$307.")

The Womans Auxiliary, on the other hand, grew in strength. In March 1886, the Auxiliary began to meet regularly. In his notes on March 12th Mr. Stubbs stated that the Womans Auxiliary was organized by Mrs. Staples, Mrs. Keogh, Miss Sue Dick, and Miss Kate Thornton. He further stated it was voted that the election of officers be postponed until the following week and it was voted that the first \$5.00 raised be sent to Miss Emory for Domestic Missions, the second to Indian Missions, the third to Foreign Missions, and the fourth to Colored Missions. Mr. Stubbs noted on March 19 that "the Womans Auxiliary Meets." This was the "first regular meeting. Officers elected. National and Diocesan communication awaited." The Auxiliary also organized a Sick, a Poor, a Welcome, and a Temperance Committee. The members were to pay not less than two cents per week. In addition to the ladies' organizations, the **Diocesan Journal** (1887) reported that the Daisy Society, composed of the children of the parish, had contributed \$16 for Sunday School work.

In 1884 there came into being St. Athanasius' Mission at Company Shops.¹⁰ Later Company Shops became known as Burlington and the mission as the Church of the Holy Comforter.

The register kept by the Reverend Mr. Stubbs records his services at these two missions and it seems that he was with them about as frequently as he held service at St. Barnabas'.

¹⁰North Carolina Railroad, which ran from Goldsboro via Greensboro to Charlotte, maintained its shops about 25 miles east of Greensboro where a thriving community had developed and it actually bore that geographic and postal designation.

One can only reflect on the fact that the practical transportation of those days for those distances was the infrequent trains, and he makes reference to riding the "cars."

Apparently the "strain" was too much, for Mr. Stubbs carefully recorded on October 18, 1885, the following order of the bishop:

On petition of the corporation of St. Barnabas' Church in Greensboro, N.C., the Bishop of North Carolina has relieved the Rector of the charge of Company Shops and has ordered him, after this date to confine himself to the Rectorship of Greensboro, and to the jurisdiction of that Parish. To meet the emergency, and the interests growing out of the Episcopal order, the male members of St. Athanasius' Mission, each and all of them are herewith summoned to attend a meeting of said missionary organization to be held next Sunday morning—to consider matters of great importance to the welfare of St. Athanasius' Church.

St. Barnabas' parochial report of 1885 showed that the rector's salary was \$200.00 from St. Barnabas', with 53 communicants, but from St. Athanasius' Mission, with only 24 communicants, he received \$330.00. He held twenty-six public services at each. From Mr. Stubbs' Record Book of 1885 the following incidents occurred:

Nov. 29, furnace sprung a leak and we were troubled with smoke

Dec. 19, used stove for first time

Dec. 20, Judge Ruffin in Church

The **Diocesan Journal** for 1886 reported that Mr. Stubbs had ceased to officiate at Company Shops on the 1st day of October last, so that frequent celebrations, services on all Sundays, Holy days and Litany days might, as they do, increase the congregation here. While we receive no assistance or encouragement from any source, our popular, because independent, venture has already demonstrated what self-reliance may accomplish, even in a hard field like this. Our only regret is that this new departure has compelled us to be just to ourselves before being generous to the charge at large, a necessity we

sincerely trust that shall shortly end.

The 1886 parochial report indicated that the number of communicants had risen to seventy and that there were thirty scholars in the Sunday school. The rector was promised a salary of \$300.00 and he was actually paid \$314.00.

The 1889 parochial report listed the number of families 42, two of which were colored, whole number of souls 161, seven of which were colored, number of communicants 92, two of which were colored; rector's salary \$380.00. During the year a furnace was placed in the church at a cost of about \$160.00. On July 17, 1889, Bishop Lyman confirmed 10 persons and reported that at the same service, "the children of the Parish presented, through me, a large and beautiful Bible, to be placed on the lectern."

The Sunday school, one member recalled, included "one pew of children, all ages. We have a 'Calvary catechism' and church catechism. Of course the school grew as the years passed. . . .""The children's library," Lillian Staples Tallman wrote to Mrs. Henry Thurman on April 8, 1948, "consisted of a few books kept on a shelf in the vestry. . . . A Mrs. Read had charge of the children's society, I think called 'The Daisy Society.'"

One Lent, we worked for money for a new bible for the Church. I remember it well, a red bible costing \$50.00. When I left Greensboro in 1901 it was still in the Church. I was very proud, because I made the most money—\$15.00 for making cakes. I think I was twelve or thirteen years old then and 75 cts for a large layer cake was considered quite a sum. I really should not take too much credit for the cakes, which were highly praised because "Aunt Susan," our old colored cook, did the baking.

Later on, I taught the "infant class," sang in the choir, and had a key to the Church, so I could help Miss Amanda Parker with the altar. We were the only two who attended to it. . . .

I remember the fun we young people had making wreaths and garlands for Christmas. Usually we had an empty store to work in. I loved the choir too, even when we had the little peddle organ. . . . Lola Wells (Mrs. James Caldwell) was organist then and the Woodruffs, English people, and

musicians, were faithful to the choir. . .

I always heard the old wooden cross was carried all during the civil war, by a confederate Chaplain, but I do not know.

St. Andrew's Founded

In 1892 the diocesan convention was held at St. Barnabas', although strange to say, only one delegate from St. Barnabas' was present. Bishop Lyman reported that the Reverend Fenner S. Stickney (who had been ordained in 1891) "immediately after his ordination, entered upon an extensive missionary field in Stokes and Rockingham Counties, where he has been doing an encouraging and successful work. Recently he has added to his labors by taking charge of the promising Mission in South Greensboro."

The bishop had already in a visit at St. Barnabas' on March 31, 1891, referred to the "very encouraging mission work which has been inaugurated in South Greensboro under the auspices of St. Andrews' Brotherhood," and he had "urged upon the congregation the importance of a cordial co-operation on their part to insure its complete success."

The vestry, on the same date, according to Mr. Stubbs' record, had "asked for and obtained an interview with Bishop Lyman in regard to the mission in South Greensboro, they opposing its separation from St. Barnabas' Church." However, he then records on April 5, 1891, "Vestry gives its consent." But this is followed on May 6, 1891, by the statement that the "Bishop for the 4th time declines to organize South Greensboro Mission." One can imagine the events of the next several months for, on September 17, 1891, Bishop Lyman formally organized the South Greensboro group as a mission of the diocese by the name of St. Andrew's.¹¹

The **Diocesan Journal** for 1892 reported for St. Andrew's Mission that public services were held monthly. The mission

¹¹For some time the men of St. Barnabas' had a lay organization called the Brotherhood of St. Andrew and it may be that it was the source of the new mission's name.

had seventeen families, four baptisms, thirty-five communicants, eight Sunday school teachers, and eighty scholars.

At the 1893 diocesan convention St. Barnabas' was represented by Dodson R. Schenck and St. Andrew's by Mr. Stickney, its rector. St. Andrew's parish was recommended by the Committee on New Parishes to be admitted into union with the convention. The admission was adopted. Mr. Stickney reported in the **Diocesan Journal** of 1893: "This being the central point of my field, I make it my headquarters and residence. The Church has just been completed and is one of the most beautiful in the State. Four hundred persons were within the doors when the Church was opened the 9th of April. . . From a little Mission Sunday-School, started by some devoted women from St. Barnabas' Church in Greensboro, this flourishing congregation has grown in two years. . . "

St. Barnabas' was without a rector from August 1, 1894, to February 1, 1895, when the Reverend Edwin H. Green took over. During his brief tenure, until July 1895, the parish reported that eight were confirmed and that there were 104 communicants, four Sunday school teachers, and twenty-four scholars. Mr. Green was followed by the Reverend John J. Lanier who served for the months of September, October, and November 1895. Again the parish was without a rector for half a year.

Turn of the Century: St. Barnabas' Moves and Builds

The Reverend Horace Weeks Jones, who had just been ordained June 9, 1895, accepted the rectorship on April 1, 1896. In accepting charge of St. Barnabas', he resigned the missionary work in Rockingham and Stokes counties carried on by his predecessors, but retained charge of the mission at Mt. Airy, giving it one Sunday each month.

Recalling his ministry in a letter of May 18, 1911, to Mrs. M. B. Crawford, Mr. Jones wrote: "The five years of my rectorship at St. Barnabas'. . . have left me with some of the most pleasant memories of my life. And yet one can hardly say that they were eventful years in the life of the Parish. Two

things occur to me as marking my incumbency—first—the building of the Rectory & second the moving of the Church from the old site down among the tobacco factories to the present location.”

St. Barnabas’ had not owned a rectory in its early years, but by 1891 the need for one had become increasingly apparent. Two generous parishioners, Thomas and William A. Woodroffe, originally from Mt. Airy, where they operated a quarry, donated a lot and built a new rectory at 409 North Elm Street, which served until 1930. This property adjoined the future church site, which was acquired by another gift in 1897.

In that year a strong desire arose among the members to move from their Gaston Street location. By the last years of the nineteenth century, Greensboro was growing and the business community was fast taking shape in the several blocks surrounding the courthouse located at the intersection of Elm and Market Streets. St. Barnabas’ was only one block away from the center of the burgeoning city—and diagonally across the intersection from the county jail. The decision reached was to remove the structure to the northeast corner of Elm and Gaston (now Friendly Avenue) streets.

At this point, Captain B. J. Fisher, an Englishman who had two children baptized at St. Barnabas’ and later (in 1902) gave Fisher Park to the city of Greensboro, decided that he wished to acquire the corner lot to add to his holding on Elm Street. Therefore, he offered to give St. Barnabas’ two lots further up North Elm Street if the church would withdraw its prior interest in the corner at Gaston Street. The offer was, of course, readily accepted and thus the lots became a gift to St. Barnabas’.

Plans were made, under the chairmanship of O. D. Boycott, to move the church building to North Elm Street at the intersection of Paisley and Price Streets. This move—accomplished by “cutting it in two”—and the reconstruction took place in 1900. The total cost, according to the **Diocesan Journal** of 1901, was \$1,300.¹²

¹²The moving and part of the restoration cost may well have been paid for from proceeds from the sale of the abandoned lot to Guilford County for a hitching post.

In a letter that he wrote to Henry J. Thurman on March 11, 1937, Mr. Boycott recalled that "the Church was moved the summer of 98 or 99, the same time that R. R. station on S. Elm St. was moved." He wrote further that the committee soliciting funds for the removal "approached a man named Van [illegible] who owned a farm just N. of N. Buffaloe creek where the Battle Ground Road now is. . . This man was not a member, & did not subscribe in cash, but pointed out a big poplar—said if it would do them any good they could have it. As I understand him, the seats were all made from this tree."



Interior view of St. Barnabas; c. 1900



Exterior view of St. Barnabas; c. 1900. Note "overhead" of streetcar line going north on Elm Street to Sunset Drive.

St. Cuthbert's

Also during those years St. Cuthbert's Chapel was built at Proximity, the Cone Mill village. Little is known of this effort except that the parochial report in the **Diocesan Journal** of 1896 stated that the chapel was "nearly completed and has been built by the efforts of the Rev. Dr. F. J. Murdoch," rector of St. Luke's in Salisbury, who owned cotton mills and founded several mill village congregations. The following year the bishop reported that the Reverend Mr. Jones of St. Barnabas' had been put in charge of St. Cuthbert's Mission and that he had given up his work at Mt. Airy. In that year, 1897, the parish report listed for "St. Cuthbert's 6 Families, 16 Baptised persons, 9 Communicants, and 300 Chapel sittings, with the value of the Chapel \$700." The following year Bishop Joseph Blount Cheshire preached at the chapel "and confirmed 14 persons."

For the year 1900 the **Diocesan Journal** reported "14 Families, 26 Communicants, the value of St. Cuthbert's \$800." The **Journal** also noted that "an epidemic of small-pox in the early spring had a demoralizing effect on the community. Services were not attended."

For St. Barnabas', the 1900 parochial report was made by Mr. Jones at his last diocesan convention (in April 1901 he moved to Alabama). He reported: "Families 54, Communicants: last reported 98. Sunday-school teachers 5; Scholars 35. Other Parish Agencies: Ladies Aid Society, Brotherhood of St. Andrew; Woman's Auxiliary; Junior Auxiliary (quiescent); Baby Auxiliary; Altar Guild. Value of Church \$2700; rectory & lot \$3,200; cash value of old church lot, to be spent in moving building \$800; other church property, \$750 [St. Cuthbert's]—total \$7,450. Insurance \$3,500. Indebtedness: on property \$1,365. Minister's salary, \$500."

Mr. Jones' successor, the Reverend Thomas Bell, served St. Barnabas' and was also in charge of St. Cuthbert's Chapel from April 11, 1901 to October 1902. He was followed by the Reverend Herman Baldwin Dean who took charge of church and chapel on December 1, 1902. The parochial report of 1902 noted that the new rector "has had exceptional conditions to

confront, which has prevented him from making all the Canonical offerings at the times designated; but he promises to do his best during the next year." The report listed "60 Families, 150 Baptized persons, 102 communicants, Minister's salary \$660.65."

St. Cuthbert's reported "10 Communicants, 5 Sunday School teachers, and 78 scholars." "The organization of this Mission," as reported in the **Diocesan Journal** of 1903, "was much demoralized during the summer and fall, while there was no clergyman in charge. The Methodists and Baptists built churches and stationed active and wise ministers there who carried away most of our congregation and some of the communicants. We have a good Sunday School but find it difficult to get a congregation."

In 1904 Mr. Dean reported of St. Cuthbert's: "The illness of the priest in charge and the difficulty of securing lay readers and teachers for the Sunday-school, together with the advice of my physician and the remonstrance of my vestry of St. Barnabas Church and the removal of most of the communicants led to the closing of the Mission and Sunday-school in August 1904. It can never succeed without a resident clergyman." Yet, as late as January 16, 1910, the **Diocesan Journal** reported that Bishop Cheshire "preached, confirmed, and addressed 8 persons" at St. Cuthbert's.

St. Barnabas' parochial report for 1904 also noted that "the year has been a trying one on account of the long illness of the Rector and the large liabilities assumed for the extension of the church building and the new organ—in all nearly \$2,500." Bishop Cheshire officiated at the funeral of the wife of Mr. Dean at St. Barnabas' on January 7, 1906. And, on the following May 1, the rector left St. Barnabas'.

In its first thirty-five years St. Barnabas' had often depended heavily on a few dedicated individuals or individual families for much of its leadership and support. This is not too unusual for any new congregation; of course, and one result was that key removals could and sometimes did leave the congregation significantly weakened. Also, during much of this period St. Barnabas' was sharing the services of a priest with one or more congregations. But by 1906 St. Barnabas' had a useful building and over a hundred communicants, and

the spiritual and organization foundations had been laid for a growing parish in a growing city. In the next thirty-five years St. Barnabas' was to develop into a strong parish of the diocese and a force in its community.

Chapter 2

Holy Trinity Parish: The Early Years

The rather rapid turnover of rectors of St. Barnabas' ended with the coming of the Reverend Thomas Green Faulkner who gave the parish eight years of uninterrupted direction. Indeed, from his arrival through the almost forty years until the end of World War II, the parish was to have only four rectors. This stability under capable rectors, together with the growth of Greensboro in population and importance in the state and region, naturally led to significant communicant growth for Holy Trinity, even after St. Andrew's withdrew from the merger that formed Holy Trinity Church. Moves were made toward adequate building for Holy Trinity's increasingly active congregation and foundations were laid for those special achievements for which Holy Trinity is noted—for example, music, active lay leadership, prominence in diocesan affairs, and community concern.

Mr. Faulkner took charge on September 1, 1906. It was during his rectorship that two very important events took place—one ephemeral, the merger with St. Andrew's, and one of lasting importance, the new building on North Elm Street.

The Merger with St. Andrew's

In 1910 the congregations of St. Barnabas' and St. Andrew's united as Holy Trinity Church, with Mr. Faulkner as rector of the new parish. Two years later, on May 12, 1912, about one hundred communicants of the new Holy Trinity withdrew and reorganized as St. Andrew's Parish.

A very modest but puzzling letter from Mr. Faulkner to Mrs. Clement Wright, February 8, 1924, mentions the merger but completely omits its dissolution:¹

In the Spring or late Winter of 1910 St. Barnabas' and St. Andrew's merged into the new parish, Holy Trinity, and I was elected Rector. As such I continued until Feb. 1, 1914, when I accepted the place of Ass't Rector of Holy Trinity Church, Richmond, Va. During the almost 8 years of my stay in Greensboro, the communicants were more than doubled in members from 116 to almost 275 in numbers. The Church building, was improved by a new roof which is now on the building, a new carpet, painting, and one side of the Chancel enlarged to make more room for the choir. I think, too, that a new furnace was put in. The financial support of the Parish was increased almost in proportion to the increase in Communicants.

The official steps in the formation of Holy Trinity Parish—whose name was proposed by Mrs. Maria Pope—are recorded in the 1911 **Diocesan Journal**:

May 12, 1910—**Report of the Committee on New Parishes**

The committee on new parishes respectfully report that they have carefully examined the papers in connection with the petition of St. Barnabas and St. Andrews Churches, in Greensboro, and find that they meet all canonical requirements. The committee offered the following resolution:

¹Perhaps the St. Andrew's withdrawal was obscured in Mr. Faulkner's mind by another event, because he concluded his letter with the statement: "One important happening certainly for Mrs. Faulkner and me was the birth of our first child, Thomas Green, Jr."

Resolved, that the consent of the Convention is hereby given for the consolidation of St. Barnabas and St. Andrew Churches in a new parochial organization to be known as the **Church of the Holy Trinity**.

The 1911 **Journal** also contains the following:

Greensboro, Holy Trinity Church; the Rev. Thomas Green Faulkner, Rector

Families 164. Baptized persons 454. Baptisms: infant 3; adult 1—total 4. Confirmed 15. Marriages 6. Burials 3. Communicants: admitted 15; received 8; died 2; removed 9; withdrawn 2; present number 316. Sunday-school teachers 23; scholars 174. Other Parish Agencies: Woman's Auxiliary; Holy Trinity Guild; Altar Guild; Brotherhood of St. Andrew. Public services: Sundays 103; other days 75. Holy Communion 28. Church sittings 175; chapel sittings 150. Value of church \$4,500; chapel \$2,000; rectory \$4,500; other church property \$22,000—total \$33,000. Total pledged minister \$1,200. Insurance \$12,600. Indebtedness on property \$14,900.

Disbursements—Parochial: Alms \$8.40. Minister's Salary \$1,050. Current Expenses \$314.97. Improvements \$25.50. Sunday-school \$45.31. Other Objects \$750—total \$2,194.18.

Diocesan: Episcopal and Contingent Fund \$200. Diocesan Mission \$197.05. Thompson Orphanage \$88.11. Colored Convocation \$21.41—total \$506.57

General: General Missions \$67. Domestic Missions \$65.40. Foreign Missions \$54.80. Colored Missions \$5. Clergymen's Retiring Fund \$14. General Clergy Relief \$40—total \$246.20.

Aggregate \$2,946.95

This report covers only ten and one-half months, as Holy Trinity Parish came into existence May 15, 1910. The report is as accurate as possible considering the fact that Holy Trinity Parish was organized through the consolidation of the two parishes of St. Barnabas' and St. Andrew's. The congregation worships now in the St. Barnabas Church Building but are taking steps to erect a new edifice. In addition to the two church buildings and rectories of St.

Andrew's and St. Barnabas's and St. Cuthbert's Chapel, the parish owns a house and a lot and another lot, the latter to be used for the new church building.

The Merger Dissolved

In early 1912, Bishop Cheshire's **Journal of Official Acts** has three very significant entries dealing with the unhappiness in regard to the merger:

January 11. Calling to my assistance the Standing Committee, we had a conference with representatives of the vestry and of the congregation of the Church of the Holy Trinity, in regard to the affairs of that parish.

January 12. Met the members of the Standing Committee, and agreed upon the terms of a communication to the Vestry and people of the Church of the Holy Trinity, Greensboro, giving them our Counsel in regard to the matters laid before us by them.

February 21—Ash Wednesday. Greensboro, Church of the Holy Trinity, visitation. Confirmed and addressed eight personal; I gave in a second address my godly counsel and personal admonition to the congregation touching a matter of very great moment; and administered the Holy Communion.

That address by Bishop Cheshire was recalled years later, in 1945, by Mr. J. R. Donnell, who was a member of Holy Trinity in 1911, and subsequently of St. Andrew's. He is quoted as saying that Bishop Cheshire said: "I told you in the beginning this merger would not work. Now you see. Furthermore, Greensboro is going to grow and the Episcopal Church will need more than one parish here. So—you St. Andrews folk go on back and be St. Andrews and you St. Barnabas folk go on back and be St. Barnabas."

The **Diocesan Journal** for May 8, 1912, further records:

Report of the Committee on New Parishes.

The Committee on New Parishes respectfully report that

having considered the petition of St. Andrews congregation, Greensboro, to be admitted into union with this Convention as a parish to be known as St. Andrew's Parish, find that all canonical requirements have been complied with, and being assured that said congregation is able to support a Minister, offer the following resolution:

Resolved, that St. Andrew's Parish, Greensboro, be admitted into union with Convention of the Diocese.

The resolution was adopted, whereupon the delegates from St. Andrew's Parish, Greensboro, appeared and took their seats in the Convention.

Eventually, on May 27, 1913, the **Journal** included this entry:

11 A.M. In the Church of the Holy Trinity: Confirmed thirteen persons, preached, and administered the Holy Communion.

8 P.M. In the newly re-erected St. Andrews Church on Sycamore Street, I preached and confirmed eleven persons.

When St. Andrew's resumed its separate existence, it retained its name, but henceforward St. Barnabas' was known as Holy Trinity Church. No records have been found that give specific reasons for the early separation and a best guess would be that the two groups "agreed to disagree" on organizational matters. Then, too, the desire of the St. Andrew's members for their very own church on their newly acquired lot on West Sycamore and Ashe Streets must have been compelling.

An account of the withdrawal of St. Andrew's appeared in the **Greensboro Record**, April 1, 1912: On yesterday afternoon in the Sunday-school room of Grace Methodist Protestant Church, corner of W. Washington and S. Greene Streets, quite a large number of the former St. Andrew's Episcopal congregation met, and by authority of the bishop of the diocese of North Carolina, with permission of the rector of Holy Trinity parish, Greensboro, reorganized St. Andrew's parish."

The New Building

Two months later, after the withdrawal of St. Andrew's, the **Greensboro Daily News** (June 17, 1912) took note of **another** important event in the history of Holy Trinity:

At an enthusiastic and largely attended congregational meeting of Holy Trinity Church yesterday morning hearty and unanimous endorsement was given to a plan suggested by the vestry of the church for the immediate beginning of work upon a handsome stone edifice to cost approximately \$30,000 and to occupy the present splendid site of the church on North Elm. With the same enthusiastic and hearty spirit the congregation voiced its approval of a substantial increase made by the vestry in salary of the rector, who has so successfully filled the charge for five years.

H. J. Thurman, treasurer, and others explained why members had been asked to remain. B. C. Sharpe in announcing the increase in the rector's salary called attention to the wonderful growth in the Church during his administration. The membership had increased more than 100%.

Proposals for the new church and plans were outlined by Paul W. Schenck.

The enthusiasm was premature for there is no further evidence of building interest until 1918. No doubt the impact of the withdrawal of the approximately one hundred communicants to reorganize St. Andrew's Parish sidetracked the proposal.

The impact of the withdrawal was also reflected in the Sunday school. In 1907 the St. Barnabas' enrollment had grown to 87 and in 1910, with the merger of the two parishes, enrollment leapt to 174 under 23 teachers with services and classes in the St. Barnabas' building. However, St. Andrew's withdrawal in 1912 disrupted the Sunday school again and the next year saw 120 scholars taught by 12 teachers. In 1913 other children's groups were formed—the Junior Brotherhood, the Girls Friendly Society, and the Holy Trinity Boys Club—but there is no mention of their respective activities.

A New Rector and a New Building

Despite the departure of St. Andrew's, the Reverend Robert Ewell Roe found what appeared to be a healthy, "going" parish when he assumed the rectorship of Holy Trinity in 1914. The parish report listed the following: "Families 125. Baptized persons 250. Baptisms: infant 6; adult 1; total 7. Confirmed 8. Marriages 1. Burials 2. Communicants: last reported 252; admitted 7; received 6; died 1; removed 41; present number 233. Sunday School teachers 13, scholars 144." The report also listed the parish societies as Junior Auxiliary, Womens Guild, Womans Auxiliary, Altar Guild, and the Brotherhood of St. Andrew. The value of the church and lot was listed at \$10,000 and the rectory at \$5,000 and \$1,800 was pledged to the rector.

Mr. Roe had the unique distinction of being the only "Grover Cleveland" in the parish history, serving an eight-year term from 1914 to 1922 and a thirteen-year period from 1932 to 1945.

Bishop Ethelbert Talbot, of the Diocese of Bethlehem, Pennsylvania, writing on November 14, 1914, to Mr. Roe, a Maryland native, remarked: "I know you will be happy under Bishop Cheshire, and I am sure you will find the Parish at Greensboro in many ways delightful. You and I know what the Southern people are like, as we have both been brought up somewhat in that atmosphere."

The Southern atmosphere and way of life in Greensboro soon assumed an accelerated tempo with the entry of the United States into World War I in April 1917. To meet the exigencies of the times all parish organizations were called on to sponsor meetings and projects ranging from making Red Cross bandages to selling Liberty Bonds. These activities again made the need for a parish hall and a Sunday school facility a matter of high priority. In 1918, a building committee was once again appointed. Again Paul W. Schenck was made chairman with W. A. Hewitt treasurer, and the following members: Dr. Wade R. Brown, Henry J. Thurman, J. C. Hedgpeth, Mrs. C. G. Wright, Mrs. Hardy T. Gregory, and Mrs. C. C. Taylor. As in 1912, the plan was to have a new building on the North Elm Street site.

Mr. Schenck, inaugurating a campaign for funding the construction of a new church, reminded the congregation:

We here this morning are making history, for the erection of a church building is an epoch-making event in this parish and in the work of our people.

To each one of us it should rank among the two or three great undertakings of our lives. The majority of us, during our entire lives, have never actively participated in the building of a church, and this will probably be the only church which we, here, will ever help to build...

Your Vestry has for years dreamed the dream, seen the vision of a beautiful church building at this site, and we have hoped and planned to carry out this vision. After the closest investigation and most careful consideration we have concluded the time has come for us to move ahead...

We have each for ourselves pledged to give to the utmost of our ability, and to make our part of the work our chief business until it is completed.

We have determined that our church building, though it may not be as large or as expensive as some, shall be churchly, dignified, and artistic, and to this end we have had an architect, whom we believe not to be excelled by any, make our tentative plans.

We have decided not to let a contract until we have seen our people—the church's size and its quality will be largely determined by your response. We expect to begin the calls on the members during this present week. It will not be a hurried, whirlwind campaign, but will be carefully and calmly carried on.

That the subscriptions shall be for a period of three years, payable every three months, beginning July 1st, 1919.

Mr. Schenck went on to explain that the vestry had chosen as architect Mr. Hobart B. Upjohn of New York, an expert "who has reason for everything he does—every detail—based on Church history—or on correct architecture—and **we** are disposed to do what **he** says, because he knows what he is about." Mr. Upjohn had already drawn tentative sketches for the new church. "The design is similar to the best type of the English countryside church, and there are no more perfect specimens of church architecture than these."

In calling on the congregation to be generous in its subscriptions, Mr. Schenck pointed to the efforts of others:

When we see other churches all about raising large sums of money—when we see small churches—almost a mission—in our City, the Spring Garden Methodist Church, contracting for a \$50,000 church building; when we see the Negroes of our City build a \$35,000 church, and when we see other congregations, weak in numbers and money, building suitable buildings, surely we shall not fail to erect a building here worthy of this parish...

Let each one of us, as he is able, follow the good example of our Rector, who out of his Christmas present made by the congregation, has contributed \$100 as an initial gift to the Church fund.

As plans unfolded during the year 1919, it became evident that the North Elm Street site would not be a suitable location for a church of the size the vestry wanted, and by August a decision was reached by the committee to find a new location. The problems involved at the existing location, the guidelines worked out for determining a new location, and the negotiations to purchase the chosen property were reported to the parish in December 1919. The vestry had unanimously decided to recommend the purchase of a lot on the southwest corner of Wainman Street and Fisher Avenue:

This lot is high, about 30 ft. higher than Elm Street; the approach is by way of two unusually wide streets, affording a pleasing vista, and good parking facilities for automobiles. It is a corner lot. It is surrounded by good dwellings with attractive yards. It is off the car line, but within a block of it. It is near the center of our parish population. It is high and well drained. It has good trees. It has a frontage of 200 ft. and a depth of 153 ft. It has an Eastern frontage. It removes the obstacles to the architect's best work. It affords splendid possibilities for attractive landscape development...

These facts should be made clear:

1st. The lot at the corner of Fisher Avenue and Wainman Street has been bought, not by the church with the church's funds, but by four Vestrymen as individuals—

Messrs. Thurman, Hedgpeth, Hewitt and Schenck—with their own funds. So this purchase, in itself, does not in any way obligate the parish to take the lot unless the parish so desires...

2nd. No sale or contemplated sale of the present church property has been entered into or in any way negotiated for.

This then gives to you all the facts up to this time.

Now, as to the future: We, all of us, realize the imperative necessity for a new church building, that is beyond argument. Under our original plans a new church building was all we had hoped to be able to build at this time. We had hoped to raise sufficient funds by subscription, and then supplement this amount with a loan of say \$20,000.00, to build our church building now. The subscriptions to the church, as you know, cover a three year period. After allowing three years for the payment of these subscriptions, we expected that it would take fifteen or twenty years more to pay off the \$20,000.00 loan. After this was done we had hoped some twenty or twenty-five years hence to build, or to let our successors build, a parish house.

A few words about the parish house, to which we invite your very close attention—Whereas, we need a church building—must have it—we firmly believe the parish house is even more needed. Churches are no longer merely places to go to on Sunday; to hold its own, a church must get out of the old ruts. It must be a working organization. What we may term "institutional work" is the crying need and solemn challenge of the church of today. This is not our opinion alone—It is the concensus of opinion of the foremost thinkers and writers of our own Episcopal church as well as of other denominations. To carry on this institutional work—this practical, every-day-in-the-week Christianity—a parish house is a necessity. A church without it is a church dreadfully handicapped. But a parish house under our original plan, however much we needed it or however fondly we desired it, was an impossibility on account of our lack of funds—at least for many years to come.

The building committee and the vestry ended their report with the recommendation that priority be given to building a parish house. Subsequently, the new site was purchased, and Mr. Upjohn produced an overall plan for a church with an adjoining parish house. He also completed architectural plans for the parish house, which emphasized a first floor assembly hall with a small stage, window seats on each side, and a small balcony. Three offices were provided on the second floor and classrooms and a kitchen in the basement. The parish house was destined to become the entire church plant for the twenty years beginning in 1930 when the old church was deconsecrated and demolished. It was finally converted to church offices and a chapel after the church was built and consecrated in 1950 and a new parish house was built in 1963.

Just before completion of the parish house, in 1922, Mr. Roe left Holy Trinity. On May 20, Paul W. Schenck wrote him:

The Parish House is going up rapidly and splendidly. I had so long cherished in my heart and mind's eye the picture of it that it is almost hard for me to realize that it is now almost actually complete, because the Contractors tell us that they will probably finish it in the early part of July. It is coming up to my fondest hopes in architectural beauty, and I am sure it will be a very usable building, and will lend itself to great service in our Parish work...

I shall always remember the remarkably effective, though quiet influence which you exerted in bringing matters to such a status that you could start the building of the Parish House and with a united Vestry and congregation.

Bishop Joseph Blount Cheshire was cognizant of Mr. Roe's contributions and accomplishments, as may be surmised from a letter of January 10, 1922, to Mr. Roe from John Wilson Wood, executive secretary to the presiding bishop and council:

I have watched Greensboro for several years. I have been interested to see its growing importance religiously, educationally and commercially in the life of the state. I feel that Holy Trinity, under your leadership has begun to take the place of influence in the community that the Church

ought to have. The things that I hear occasionally from my friends, the Coits, and the provision made for the support of the Rector, indicate that you and the people are pulling together. You have won a place for yourself in the Diocese of North Carolina. That is no small achievement for a man who was born North of Mason and Dixon's line.

And Bishop Cheshire wrote, February 22, to Mr. Roe: "I have never had a clergyman in the Diocese who was more entirely acceptable, useful and valued by us all. Your going from us will be a cause of universal sorrow."

Shortly after Mr. Roe's April departure, the newly elected bishop coadjutor, Edwin A. Penick, on May 31, wrote Mr. Roe, who had obviously congratulated the newly elected official:

I appreciate with deep sincerity your approval of the recent choice of the Convention in this diocese. If you had remained at Greensboro the result of the election might have been different, as your many friends and admirers would undoubtedly have supported your candidacy.

You seem to have migrated to New Jersey for the same reason that wrenched Henry Phillips away from the Chaplaincy of Sewanee, that is the necessity for furnishing your children with school advantages...

I can't begin to tell you what a gap in the Convention of this Diocese was created by your conspicuous absence from the ranks of our clergy. You had won for yourself such an enviable position in the esteem and affections of North Carolina Churchmen that we are only now beginning to realize what a loss your going has entailed.

The ladies of Holy Trinity, in a letter of March 16, expressing their deep regret in seeing Mr. Roe leave had, "as a token of the warm friendship that has grown yearly...and for the loving and untiring service which has endeared you to us" given him "as a parting thought, a cassock."

At Mr. Roe's departure the parish record revealed a marked increase in parish numbers over the eight years he had been at Holy Trinity. The listing was as follows: "Whole number of Baptized persons 394. Communicants 270. Church School Officers and Teachers: 6 male, 11 female. Pupils: 40 males, 55 females. Bible Class: 15 male. Total 127. Woman's Auxiliary

91; Parish Guild 91; Altar Guild 12. Juniors 29. Rector's Salary \$2,900." Total expenditures for the year were \$9,255.39 and the total value of church property was \$70,000, including the church and chapel (\$5,000); the rectory (\$4,000); land (\$60,000); and the furniture (\$1,000).

The 1920s: Two Rectors and the Loss of the Old Church

The next rector of Holy Trinity was the Reverend Israel Harding Hughes. He assumed the rectorship in 1923 and served until 1927. During part of that time, for eighteen months he was priest-in-charge of St. Thomas', Reidsville.

Mr. Hughes, as Mrs. Henry Thurman later wrote, "was a man of wide and varied interests and activities, made friends easily and held them. He was a born teacher, having a clear conception of what he wanted to say, and not evasive in his declarations."

Edwin Bedford Jeffress, Jr., who later became Holy Trinity's first "native son" ordained to the diaconate, recalled Mr. Hughes's outstanding characteristic was his involvement in civic activities—the social services especially. He preached a true social gospel, much ahead of his time as far as wanting the church involved in social reforms, and for which he was sometimes criticized by the vestry. Long after he left Holy Trinity, Mr. Hughes was famous up and down the eastern United States for his "clothes closet"—a service for depression-poor families and drifters who were without work. Billboards advertised donations for "shoes to Parson Hughes." Mr. Hughes instituted the Epiphany service for the young people at Holy Trinity, and youth activities grew during his pastorate.

The officers of the YPSL (Young Peoples Service League) in 1926 were Margaret True, Travis Callum, Katherine Gregory, and Charles G. Harrison, Jr. Mrs. W. H. Hewitt was chairman of Juniors and Mrs. W. M. Jones of Primary. Andrew Joyner, Jr., was superintendent of the Sunday school which included departments for beginners, primary, grammar, high school, and college, as well as cradle roll children. By this

time the Church School (as it was now called) was quite a structured organization. The Boys Club and the Junior Auxiliary continued and a Boy Scout troop of eight is mentioned in 1925. In 1927 Edwin F. Lucas was superintendent of the Church School with 16 teachers for 128 pupils.

Mr. Hughes left Holy Trinity in 1927 and a new priest, the Reverend J. Reginald Mallett, took charge of the parish on April 15, 1928. Mr. Mallett was keenly interested in the youth activities. He made the confirmation classes vital and interesting and trained the acolytes thoroughly—teaching them what to do and why. A favorite service of the children at this time was the Feast of Lights—when each received a candle and an orange. The YPSL (with Ed Jeffress as president) had regular suppers followed by religious programs. Some attended a church camp at Lake Lure. The girls complained that more was planned for the boys—Acolyte Guild, Boy Scouts, etc.—but there was generally active participation at this time in the diocese as well as the parish.

During Mr. Mallett's tenure the church on the corner of North Elm and Paisley was deconsecrated. The **Greensboro Daily News**, on February 2, 1930, reported that the old church would be torn down, and the congregation would worship in the parish house until a new church was erected. "The deconsecration service to be held this afternoon at 2 o'clock will commemorate one of the city's oldest landmarks, a structure that was built back in the 70's and consecrated on May 26, 1872." Bishop Penick was scheduled to remove the consecration and after the removal of the altar, the church would be secularized and torn down, the site having been leased to the Smith Tire Company.

The article continued:

While a number of the present members have served for many years, Mrs. Roger McDuffie, one of the oldest residents of Greensboro, has been an active member throughout the 62 years. She was a charter member. She witnessed the consecration service conducted in 1872 and she plans to attend the deconsecration service. She is the

mother of Mrs. Ralph Armfield and Roger McDuffie...

The altar, pews, organ and furnishings of the Church will be moved to the parish house some time following the service today, and the destruction of the building will likely follow early in the week.

The day was indeed a busy one for the parishioners. At eight a.m. there was the morning communion service followed by communion and sermon at eleven, where a very large number took communion. "The attendance at all the services," the **Greensboro Daily News** reported the next day, "was unusual for it marked an important change in the church and many who had long been identified with the parish wanted to be present and take part in the last services of this building."

At the afternoon service a large group of people assembled. The litany was said with the people kneeling. The congregation arose and remained standing while Mr. Carver [E. Ross Carver, the junior warden], under authority of the Bishop read the following order...of the Bishop and the Standing Committee, and with the people standing, the Rev. Mr. Mallett removed article by article the things from the Church altar, the last being the cross, upon which removal the service ended, and the old church building passed into history as a church.

A contract for its demolition had been awarded to W. B. Moore and the removal did begin during the week. Beside the interior pieces that were to be taken to the parish house, an agreement had been made with the wreckers to salvage the organ and the stained glass windows which were to be placed in warehouse storage.²

The congregation had settled in the parish house and had converted the first floor assembly hall into a chapel for the services of worship. The Great Depression closed the banks and cut off credit, so that further building was postponed until after World War II.

²The organ was withdrawn from storage in 1935, but by the time the new church was planned in 1947, the windows and any record of them had been lost.

While Mr. Mallett was rector, the Womans Auxiliary's activities showed a marked increase. There were pancake suppers, bazaars, and rummage sales put on by the churchwomen in the 1920s continuing until the depression years of the 1930s. A special money-raising event of the 1920s was sponsored by the ladies under the aegis of Dr. Wade Brown. The E. G. Jeffress' home boasted one of the first radios in Greensboro. During a radio concert series, the parishioners met at the Jeffress' home to listen to the concert. A silver offering was taken up which went to the work of the churchwomen.

The Thompson Orphanage was a special concern of the Womans Auxiliary and the outfitting of the orphans was done on a personal basis by the members. A list of needed articles was sent to the Womans Auxiliary by the orphanage and the articles were given by the members. Christmas presents were also provided for the orphans.

The meeting hours of the Womans Auxiliary changed as suited the needs and customs of the times. In 1913 the churchwomen met at church immediately after service on first and third Fridays. The constitution and by-laws for 1927 showed the meetings of the Service League (presumably the Womans Auxiliary) were held the first Monday of each month in the parish house, meetings of the league's circles on the third Monday of each month at 3:30. By the 1930s, the Womans Auxiliary was meeting in its entirety at the parish house for lunch and a program on the first Monday. That meeting was preceded by a meeting of the board. And circles, now called chapters, met in the homes of the members on the second Monday mornings of the month, a format that lasted, with some changes during World War II, until the mid-1970s.

Each chapter was responsible each year for preparing lunch for one membership meeting of the auxiliary, supper for one of the monthly Men's Club meetings, and supper for one meeting of the St. Lydia Chapter, the working women's circle which met each month at the parish house. In addition, all extra meals served at the church were prepared by members of the Womans Auxiliary. Each chapter had a study program and all chapters were subject to parochial, state, national, and international church obligations. In 1959 the Womans

Auxiliary became The Episcopal Churchwomen of Holy Trinity, in concert with a national change of name, whose purpose was to show that the work of the women was not auxiliary to the church but an integral part of it. In 1975, the number of luncheon meetings of the Episcopal Churchwomen was dropped to four a year. The chapter meetings continued on a monthly basis.

St. Cecilia Guild was started in the early 1930s as a means of getting the young women of the church interested in the Womans Auxiliary. At the original meeting, fifty young women joined the guild. They raised money for their projects by putting on plays, both before and after World War II. Helen (Mrs. Willis) Underwood, first chairman of the guild, directed all the plays. Three of these were presented in the Carolina Theatre and at least six others in Greensboro High School Auditorium and at the church. The St. Cecilia Guild Players also cooperated with the Junior League of Greensboro in the presentation of plays. St. Cecilia continued as one of the chapters of the churchwomen until the 1970s.

The Altar Guild, which has been in existence since the beginning of the church, also owed much to the teaching and influence of Father Mallett. In 1913 when Mrs. Robert B. Coit was listed as president, the Altar Guild was listed as meeting at the rectory first and third Saturdays at 3:30 p.m. Like all the activities of the parish, it was expanding in the 1920s and 1930s.

Mr. Mallett left Holy Trinity in November 1931. The following year's diocesan report showed Holy Trinity had 536 baptized persons, 315 communicants, 19 church school officers and teachers, and 162 pupils. Edwin F. Lucas was church school superintendent. For the year 1932 the church's total receipts amounted to \$22,251.42 and disbursements to \$20,474.80. Operating expenses (salary of clergy, organist, choir, and sexton, and fuel, light, and water) amounted to \$5,747.48. Regrettably, there was no report on other parish agencies in 1932, but the following year's report showed 91 members in the Womans Auxiliary, 84 in the Womans Guild, 18 in the YPSL, and 63 in the Men's Club. The rector was assisted by two lay readers, Dr. Wade R. Brown and Charles G. Harrison, and the latter also served as senior warden. R. M.

Mitchell was junior warden, W. T. Kelly clerk of the vestry, and Hoyt W. Boone treasurer.

When Mr. Mallet left Holy Trinity, his father, the Reverend Frank Mallett, became locum tenens until the return of Mr. Roe in May 1932, in the depth of the Great Depression. Mr. Roe also took on mission work at Christ Church, Walnut Cove, on the third Sunday in the month, and at Mayodan on the fourth Sunday in the Church of the Messiah. In November 1933, he gave up his pastoral oversight of Christ Church and became priest in charge of the Church of the Messiah.

The Great Depression and the Return of Mr. Roe

An indication of the state of the economy is reflected in a letter from Bishop Penick to Mr. Roe dated April 3, 1932: "Under separate cover I am returning the samples of purple silk which I should have done a long time ago. I shall have to trust to your wise and understanding heart to see my point of view when, with all the appreciation imaginable, I have to say that I could not conscientiously accept the gift of a purple cassock at this time...having just written to all the Negro clergy of the Diocese informing them of a cut of 22% in that portion of their salary that is received from appropriation of the National Council. I feel more like putting on sack cloth and ashes."

The state of the economy had so improved by February 24, 1936, that the bishop on that day wrote Mr. Roe: "I appreciate the sly and gentle reproachfulness in your letter of the 21st because of my failure, oft repeated, to take advantage of your desire to furnish my aging head with a dress of proper ecclesiastical color and design. I do not promise to yield entirely to your generous solicitude, but I hope to have at least enough wits about me when I go to New York again to make inquiry about an episcopal head covering that one of my modest taste might be bold enough to wear."

Apparently the growth and activities of Holy Trinity had prompted Mr. Roe to consult the bishop in regard to an assistant, for in the same letter the bishop wrote: "If Trinity

Parish were able financially to support a deacon who might act as your assistant, and at the same time devote his energies to the educational needs of your young people, that I think, would be an ideal arrangement. However, deacons have an awkward way of growing up and become Priests, and Priests have a lamentable way of getting married on insufficient income, and so it goes. If I were the rector of a parish like Holy Trinity, I believe—perhaps I am speaking from ignorance—that I would prefer a woman who had specialized in the content and method of educational techniques that would be her vocation in life and consequently, she could devote herself exclusively to this one thing.” It would be several years before Mr. Roe followed the bishop’s suggestion, despite the ever-increasing number of parishioners and their church activities.

A Great Musical Tradition Established

One of the strongest assets and most vigorous groups in Holy Trinity was its choir. Since 1912 it had been under the forceful direction of Dr. Wade R. Brown, a dedicated, trained churchman, who came to Greensboro to head the School of Music at the State Normal and Industrial College (now the University of North Carolina at Greensboro). Dr. Brown’s standards and dynamic leadership extended into a vast area in the schools. They also exerted much influence at Holy Trinity Church, where he was choirmaster until his retirement in 1937. Himself a devout churchman (and he was often accused of being “high church” in a parish that included some parishioners to whom this was neither attractive nor desirable), he permitted use of only the best music in hymns, anthems, and service music.

In the choir he included only those voices that met his standards. Several established singers—members of the choir when he arrived—failed to meet these standards and were invited out of the choir! Though the church did not have the finest organ or the largest choir in Greensboro, it had a powerful choirmaster.

Dr. Brown used anthems and chorales from the German and English schools. He allowed no solo work, believing it to be too fraught with personality cults. He used unison singing in the place of the solos as written, or used anthems designed for singing by all voices. He also used chanting which followed the natural pattern of the spoken words—and avoided the “rush here and hold there” which had been used in churches in the early twentieth century. He longed for the use of plainsong in the stead of the English chants. He was against the use of sentimental, part-singing hymns of the personal variety, longing for the use of chorales, the great Welsh hymns, and the unison hymns. He felt that congregational participation was highly desirable and did much planning to return music to the congregation, back from the elaborate choir system of soloists who entertained.

Dr. Brown was several decades ahead of his time and those who followed him built on a firm foundation. After Dr. Brown's retirement, Hermene Warlick (Mrs. George) Eichhorn, who had been the parish organist since 1926, became choirmaster. Mrs. Eichhorn, a former pupil of Dr. Brown, continued his high ideals and aspirations, winning a wide reputation for her endeavors.

Further Activities in the 1930s

After Mr. Roe's return to Holy Trinity in 1932, there began the practice of Friday afternoon children's services during Lent with speakers from the mission field who gave more meaning to the use of mite boxes. The junior choir was begun some time in the late 1930s by Mrs. Louise Gould Koch at the request of Father Roe. This choir sang at the Friday afternoon services. They at first sang hymns and gradually began learning the canticles for evening prayer. They were vested and processed and recessed very solemnly (if sometimes somewhat irregularly) behind a crucifer bearing a small processional cross. When Mrs. Koch retired, her work was continued by Mrs. Eichhorn, who had played for these services.

The Men's Club at Holy Trinity sponsored a Boy Scout

troop—Troop 11—that was admitted to the parent organization on February 20, 1934. The scoutmaster was D. Edward Hudgins and the assistant Dr. Edward P. Benbow.

The very active congregation was part of the strong influence of Holy Trinity that Ed Jeffress felt in his high school years in the 1930s: "I remember the classes of restless and rowdy boys resided over by Henry Maclin and Rooney Boone; the loyal and devoted E. F. Lucas, who guided the Church school; the delightful but sometimes awesome Wade Brown, who along with his wife, gave us such wonderful music. Dr. Brown was followed by my good friend, Mrs. George Eichhorn, who continued to give us marvelous music, and shared her faith and devotion."

Father Roe's guidance—having Ed participate in the services—and quiet influence helped Ed establish a sense of vocation. In 1941 Ed Jeffress was ordained into the diaconate at Holy Trinity and in 1942 into the priesthood.

In the early 1940s, Burwell Nolan served as superintendent of the church school, Eleanor (Mrs. Brown) Patterson was directress of the junior altar guild, and Al Thompson was director of acolytes.

World War II

The women of Holy Trinity did their part during World War II by serving meals for the soldiers stationed at the local camps and sponsoring socials for them. Any soldier who attended service at Holy Trinity was invariably extended an invitation to have Sunday dinner at a church member's house. A publication containing news of parochial interest was sent to the soldiers from Holy Trinity stationed throughout the world.

On November 22, 1942 (according to a typescript belonging to Miss Elizabeth Evans and written, presumably, by her or her sister, Mrs. Thurman), Mr. Roe fainted at the eight o'clock service. He was being assisted by Chaplain Major John C. W. Linsley, an Air Force chaplain stationed in Greensboro. Chaplain Linsley for the next year conducted the services of the church or, when he was forced to be out of

town, arranged for another chaplain to do so. When he was transferred permanently from Greensboro, he arranged for two other chaplains to conduct the services whenever possible.

The typescript continued: "The Reverend Jean A. Vache' of St. Andrew's filled in and conducted services many times when he was already carrying a heavy load. The congregation can never repay Chaplain Linsley and Father Vache' for all they did for this parish."

On January 4, 1943, a new vestry took office. Mr. Roe appointed Sidney Paine senior warden and Tom Darst was elected junior warden; George Dewey Thompson, treasurer; W. Brown Patterson, secretary; and Philip C. Hammond, registrar. Other members were C. E. Anderson, Thomas Turner, Jr., Allen P. Mulligan, and Burwell A. Nolan. They carried on the parish duties until the appointment of a new rector in June 1945. Miss Evans's typescript notes:

From then on the vestry carried on for something over two years. Our good Bishop Penick was very generous with his advice and help. Nothing was too large or too small for him to go out of his way to do for the Parish.

For several weeks it looked as if Mr. Roe would be able to return. Finally the vestry met September 13, 1943, after receiving his letter of resignation and reluctantly accepted his resignation, electing him Rector Emeritus for life. They voted a pension for him and Mrs. Roe to take effect immediately. [Mr. Roe died in Stuart, Virginia, in 1967.]

During the illness of Mr. Roe, not all of his substitutes were fully acceptable. The Senior Warden wrote: "At one time we were depending on a young Chaplain who shall be nameless, but who did not realize the desirability of coming to church when the meetings were scheduled, and especially on time. During one month he was ten minutes late to one service and failed entirely to appear at an early communion. At the next vestry meeting one of the men asked me what I was going to do about paying him for that month. In a burst of enthusiasm that is more fitting to a cotton manufacturer than a church warden I blurted out 'I am going to fire the scoundrel.' The vestry with great dignity and with a spirit much more proper to the conduct

of church affairs than mine, completely put me in my place. One of them said 'Do you really mean that you are going so far as that?' The next one said, 'You're not serious about what you said, are you?' Each one spoke in his turn and the feeling was unanimous in curbing my style. I felt completely in the wrong."

The warden continued: "Another thing I want to remember most vigorously is Mrs. T. B. Page. Mr. Roe's enforced absence left the church without anyone in attendance except at the time of meetings or services. Mrs. Page saw this and immediately volunteered to spend every week-day morning at the church, and as much of the afternoons as was necessary. At first she did this without payment. The vestry soon realized what an excellent service she was performing for the church and how much she really did and insisted on putting her on the salary list. She did several very nice things. For instance, she would take the name and address of every serviceman who attended the service and some time during the following week would write to his parents saying that the boy had attended church and seemed to be in good health. She wrote to literally hundreds of parents in this way. Another nice thing, she was very much interested in telling the people of the parish what should be known about boys in the service by notices in the bulletins. The parish is really tremendously in Mrs. Page's debt for all the work that she did during the time in which we had no rector. God rest her soul."

The old faithful of the parish was Mr. Charles Harrison who was our only lay reader. When we were unable to get a supply, he would always give his nice little smile and say, "If you can't get anybody else, count on me." He was a most faithful member and a wonderful sport.

Chaplain Linsley so endeared himself to the people of the parish, that the vestry felt that it was the unanimous will of the Parish that we have him as a rector after the war. We talked this over with him, and after much discussion, the vestry extended to him a call to become our rector. He accepted on the condition that he would not be committing himself to any obligation until his service with the Air Force

had been finished, and furthermore with the frank understanding that if the war lasted so long that the work of the Church was suffering from the lack of a resident rector, and if it became possible for any other clergyman to become rector before the end of the war, that the vestry was perfectly free to notify him and call the other rector.

In spite of the fact that we had no rector, the confirmation class that was presented to the Bishop was the second largest that the Church had up to that time. This was made possible by the enthusiasm and work of Mr. Tom Darst.

At the end of the first year, the bishop was well enough satisfied with the parish's progress to write a letter recommending that there be no election at the annual parish meeting, but that the existing vestry and wardens be continued in office for a year longer than the term for which they were elected.

The Great Depression and World War II had stalled Holy Trinity's building plans, and the parish lacked a healthy or an official rector during much of the war period. But the congregation itself continued to grow in numbers, in activities, and in reaching out to people through varied forms of ministry. This is a clear testimony to able lay leadership and helps explain why Holy Trinity Church was poised in 1945 for explosive growth in many areas of church life.

Chapter 3

After World War II

The devoted work of rectors and lay leaders of the generation before 1945 was an excellent preparation for what Holy Trinity Church was soon to become. During the two decades following World War II the parish blossomed. Growth in membership shot up and church activities multiplied. A church and a parish house were put up which probably exceeded in beauty and usefulness the dreams of the building planners of the early 1920s. Holy Trinity led in the forming of two new congregations in Greensboro, and seven of her members entered the sacred ministry. And still the parish's special excellencies were further strengthened while new ways of ministry were being discovered.

On June 1, 1945, the Reverend Robert Eugene Cox, a native of Camilla, Georgia, took charge of Holy Trinity, pending the discharge from the Air Force of the rector-elect, Chaplain Linsley, who, at his suggestion, released the vestry from its call. Since Mr. Cox's graduation in 1943 from the Virginia Theological Seminary, he had served congregations in Weldon, Halifax, and Jackson, North Carolina.

The New Church

With the inevitable adjustments that followed the war having been made and the leadership of Mr. Cox well established, parishioners again turned their thoughts to the need for a permanent church building. In early 1947, a building committee was organized for discussion of the type of structure, its size, and the best method of financing. Of equal long-range significance was the question of whether the parish should remain a downtown church and build on the existing site, or sell the Greene Street property, purchase a new and much larger tract in a more suburban area, and plan a completely new and better integrated facility.

Strong opinions developed for both points of view, and it



Artist's rendering of originally proposed church.

was only after a number of meetings of the committee and a parish meeting on the matter that the decision was made to stay "where we are."

The committee, which was chaired by Edwin F. Lucas, proceeded to award the design for a stone, Gothic-type building to conform with the parish house (and, therefore, to follow the basic pattern set by Hobart Upjohn) to Albert C. Woodroof, a leading architect of Greensboro, with the firm of Cram and Ferguson of Boston as consultant.

On December 30, 1947, the parish was saddened to learn of the sudden death of Mr. Lucas. For the third time Paul W. Schenck was called to act as chairman of a building committee. George C. Eichhorn was added as vice-chairman in charge of construction and Haywood Duke as vice-chairman in charge of financing. An executive committee was named by adding the following to those three: Robert W. Baker, honorary chairman, and Charles G. Harrison, D. Edward Hudgins, Judy (Mrs. Oscar W.) Burnett, and Randolph E. Morrisett. Also, to assist Mr. Eichhorn were General J.L. Frink, Leon McMinn, and John D. Watson.

On May 11, 1948, the committee gave the parish its first comprehensive report consisting of detailed drawings and the architect's rendering for a building to seat five hundred, to provide ten Sunday school rooms and an assembly hall capable of seating three hundred, all connected to the parish house. The estimate of cost was \$275,000, but it was explained that these plans were tentative pending the taking of bids during July with the hope of beginning construction in September 1948.

Even at that time the postwar inflation was being felt and the bids exceeded the estimate, coming to \$320,000. A decision was made to reduce the building's width and its seating capacity to an estimated four hundred and twenty.

Much time was consumed in the various steps considered. Also a group of close friends of the late Edwin F. Lucas privately raised a memorial fund to incorporate a baptistry in the church in his memory. This, and questions regarding the balcony, all delayed final bidding and contract awards until the early spring of 1949.

The general contractor was George W. Kane, with plumbing and heating let to Dick and Kirkman, and the electrical work to Starr Electric Company. Radiant heating in the floor was provided but air conditioning was not installed. The total costs for the general contract plus several extras authorized during construction and the subcontracts were \$220,031.15. However, the general contract had been awarded on a cost-plus basis with a guaranteed maximum and with 75 percent of any savings going to the parish and 25 percent to the contractor. The savings realized brought the final construction cost down to \$203,970.54. Architects' fees totaled \$18,826.41 and pews and chancel furniture cost \$7,258.12.

On March 23, 1949, the **Greensboro Record** reported:

The first shovelful of dirt for the new \$235,000 Holy Trinity Church was turned today by Bishop Penick who, in full vestments of office, leaned into a wooden-handled shovel at 12:40 p.m. today to perform the first act of labor on the construction site. Approximately 200 parishioners attended. . . . Completion of the long-planned building is expected in time for 1949 Christmas Services. A new church has been planned for over 25 years. . . .

A new pipe organ and movable stained glass windows are also planned.

The cornerstone for the new church was dedicated June 19, 1949, in what the **Greensboro Daily News** described the next day as "well-attended ceremonies." The article continued: "In charge was the Right Rev. Edwin A. Penick. He was assisted by the Rev. Mr. Cox, Rector, and the Rev. Carl Herman, Rector of St. Andrew's Church. Other clergy taking part were the Rev. Mr. James S. Cox of St. Paul's, Winston-Salem; the Rev. Mr. Thomas Smyth of St. Mary's, High Point; and the Rev. Mr. John J. Green of the Church of the Redeemer, Greensboro. Father Roe was unable to attend because of illness in the family. The choir and several members of the vestry and parish participated. . . . An outdoor tea was served following the service."



Laying of the cornerstone

The summer and fall were involved with such matters as the design of pews and chancel furniture, choir stalls, etc. The altar was a special undertaking of the Altar Guild and the Womans Auxiliary. In the effort to reduce costs, no provision had been made for the ornamental lighting fixtures for the nave and chancel. The Mens Club stepped into the breach and assembled the lanterns of copper and oiled parchment board (with, of course, an interior assembly to hold the electric bulbs) based on a design for temporary fixtures used at the time in the Cathedral of St. John the Divine in New York City. With most of the material supplied without cost, by members, these units were completed for a bit more than \$100.00. They served for more than twenty years and were replaced when a special gift of new fixtures was made.

Again the building committee—and the parish—suffered a tragic experience in the death of the chairman, Paul W. Schenck, on January 18, 1950. With the construction as far along as it was, no chairman was elected and the two vice-chairmen carried their responsibilities on to a conclusion. Plans were made for the first service to be held in the new church on Easter Sunday, April 9, 1950, and with the final

installation of the pews as late as Good Friday, the objective was met.

The auspicious and long-awaited event was heralded by the **Greensboro Daily News** as follows:

Holy Trinity Parish will start writing a new and momentous chapter in its long history tomorrow, Easter Sunday, with the opening of its stately Gothic church. The occasion will be marked by three services—Holy Communion at 8 a.m., morning prayer and service for the opening of the Church at 11 a.m. followed by Holy Communion and the traditional Easter service for children at 4 p.m. Bishop Penick will officiate at the service for opening a new church and will be celebrant at the communion following. He will be assisted by the Reverend Robert E. Cox, who came here as rector in June 1945 and under whose guidance plans for the new edifice were brought to fulfillment.

Charles C. Harrison, lay reader of Holy Trinity for 22 years and for more than 30 years a member of the choir, will read the lesson in the service for the opening of the new church.

Also assisting in the service will be the Rev. H. L. Hoover of Hartsville, S. C., brother-in-law of Harrison and a long time friend of the parish.

The Rev. Robert E. Roe, rector emeritus, now living at Patrick Springs, Va., who would otherwise have an important part in the service, will not be able to attend.

Easter music will include two works by Mrs. George Eichhorn, organist and choir director, who has held these offices a number of years. She will be at the organ. One of these compositions will be a portion of the cantata, 'Mary Magdalene,' which she composed and which has enjoyed wide acclaim in church music circles, and the other will be an anthem 'Christ the Lord is Risen Today,' to be sung for the first time since its publication.

The Rector, the Rev. Mr. Cox, will be the celebrant at the 8 a.m. Communion, and will be in charge of the children's service in the afternoon. The children will present their mite boxes and will make a floral cross to be taken to the

children's ward of Sternberger Hospital. This is an annual custom.

The article continued with an advance preview of the interior:

As the church opens, the congregation will see a number of memorials to living and deceased members.

One of these will be the baptistry,. . . a memorial to the late Edwin F. Lucas. . .

The first service in the baptistry will be held tomorrow at 3 p.m. when 3 grandchildren of the late Mr. Lucas will be baptized. They are Elizabeth Simpson McAlister, daughter of Mr. and Mrs. John W. McAlister, Jr.; Rebecca Fleming Lucas, daughter of Mr. and Mrs. John Simpson Lucas; and Edwin Fleming Lucas, 3rd, son of Mr. and Mrs. Edwin F. Lucas, Jr. . . .

Another memorial is the triple east window in the rear of the church. It is given by Mrs. Mary Cain Ruffin Thomas. . .

The early morning communion service will be said from an altar book and Bible given by his friends as a memorial to the late Paul W. Schenck, Sr. . . .

Another memorial is a marble altar and carved reredos (screen behind the altar) given by the parish altar guild and woman's auxiliary in honor of the rector emeritus, the Rev. Mr. Roe. These, however, will not be in place at the opening services, since they have not yet been completed by the New York artists who are making them. A temporary altar of wood will be used until the stone one arrives.

The article included a detailed description of the exterior and structure of the church.

The new church is made of granite blocks with limestone trim and is a modified form of Gothic architecture. The church proper is situated on the ground floor while a large basement contains an auditorium and Sunday School rooms. . .

The Church is finished in stained oak, some of it, such as the altar rail, being delicately carved in a floral design. The high, vaulted roof, traditional in many churches of this type, is finished in oak beams, which conceal steel girders. Stained acoustical board is used in the roof to reduce echo.



View of church interior at Christmas, c. 1950.

Radiant heat is provided by an oil furnace. . .

While the efforts of many members went into the building of the Church, especially commended for their work were the late Messrs. Lucas and Schenck, George Eichhorn, vice chairman of the building committee in charge of construction, R. W. Baker, honorary chairman of the building committee, and Haywood Duke, vice chairman in charge of finances.

On Trinity Sunday, June 4, 1950, a special service of dedication was held for the altar and other memorials which had been incorporated in the new building. Mr. Cox conducted the dedicatory service which followed the offertory, and Holy Communion was celebrated.

The following morning the **Greensboro Daily News** described the recent memorials: "The altar is of marble quarried near the French town of Hauteville and bears an ecclesiastical insignia set in the center. The screen, called a reredos, is elaborately carved oak decorated in polychrome and gold leaf."

This was a fertile period of creativity at Holy Trinity. There were many evidences that the Holy Spirit was moving in the parish, and the clergy as well as the parish staff and the laity worked in creating the beauty of Holy Trinity's interior and its worship. This was the time of the great program of carving under Sidney Paine.¹ It was also the time of ladies of the parish gathering to create the needlepoint kneelers at the altar rail.

¹See Appendix F.

Youth Activities

The junior choir, reorganized at the instigation of the Rector, Mr. Cox, sang every Sunday at the family service and once a month at 11 o'clock. Mr. Cox required the singers to have complete familiarity with the prayers and responses. Mrs. Nell Thurman (Randolph E.) Morrissett, assistant organist and director of the junior choir, chose the music and vestments and taught the anthems, hymns, and canticles. There were rigid requirements for membership in the choir, including completion of an outline of study based on length of service—Morning Prayer was sung by the beginners, Evening Prayer and Litany by the second year group, and Holy Communion by the choristers, who had completed two full years of service and fulfilled all rules and regulations. In 1949 Mr. Cox wrote the verse for a little anthem "Song for Easter" at the request of Mrs. Morrissett, which was set to music by Mrs. Hermene Eichhorn. It had its first performance at the children's service on Easter day in 1949 and was sung by the junior choir. It has since then been used by unison and junior choirs throughout the nation.

When Mrs. Morrissett retired in 1949, Miss Elizabeth Geiger became director of the choir. She was followed in 1954 by Miss Louise Koch, who was succeeded the next year by Eve-Anne (Mrs. C. Richard) Eichhorn.

The superintendency of the church school passed from Burwell Nolan in 1946 to Archie Joyner, who felt that he made a distinctive improvement in the church school by recruiting Holy Trinity's most beautiful young girls as teachers. He was followed by John Ellison. Also in 1946, Boy Scout Troop 11 was reorganized, because of a separation of city and county area, and it became Troop 211. The Men's Club continued to sponsor the troop until April 1976 when it went out of existence because of lack of boys and the failure to find a scoutmaster. Its success during the forty-two years of its existence is attested by the fact that twenty-six scouts became Eagles, the highest rank to be earned in scouting.

There was a remarkable vitalization of all youth activity under Mr. Cox and Miss Emma Griffin, whom he employed as

religious education chairman. The combination of his natural affinity for the young and her artistic talent and imaginative approach to teaching made this an exciting, memorable time to be a young member of Holy Trinity. The Children's Bulletin was created and distributed weekly—giving lesson assignments planned around a story (such as adventures of a churchmouse) and including instruction on the saints, the church year, and the meanings of the church symbols. The YPSL, which had become inactive, was reorganized and undertook most ambitious projects, such as the preparation of the Lenten recipe book (designed by Emma Griffin) and, with the church school, the sponsorship of the many elaborate, beautiful, and entertaining Mardi Gras celebrations beginning in 1950. Vade Mecum was much used and enjoyed as a camp in this period, and the YPSL held conferences there.

Parish life at Holy Trinity was active for young girls in the years after the war. In 1947 Cordelia Cannon was appointed directress of the Junior Altar Guild. She prepared a comprehensive manual of instruction with the understanding that the girls would actually work on the altar and not be limited, as in the past, to cleaning brass and making purificators. The manual was illustrated by Emma Griffin's drawings of Holy Trinity's vestments and altar with its particular furnishings and appointments. The girls were given checklists for the services, taught the church calendar, and required to learn the symbols. A memorable activity of the Junior Altar Guild at this time was the production of **Many Moons**, a Thurber play with Sally Bruce and Mary Ann Boone in stellar roles. The girls made the crosses for Palm Sunday, cleaned brass, and made purificators as well as serving the altar. They had numerous parties and outings, but the keynote of the guild activity was learning and work and strict discipline.

Another memorable activity of the young people at this time was the performance of girls from the YPSL in the St. Cecilia Guild's second production of **Peter Pan**. The young people were cast as the Indians and the lost boys. A great time was had by all and \$250.00 was made for church school furniture.

Four Priests From Holy Trinity

Moody Burt, who later became a priest, was an active member of the YPSL. In his teenage years he spent time after school working with Emma Griffin, whom he considered his best adult friend. Among his Sunday school teachers, Gaston (Brother) Faison and Stedman Hines were special. Moody sang in the junior choir, served as an acolyte, and belonged to Holy Trinity Scout Troop 211. Most of his positive feelings about the church grew out of the relationships and closeness he experienced in the young people's group.

Waite Maclin, another who later became a priest, was also strongly influenced by his experiences at Holy Trinity in those years. The church represented stability; it "talked about a Lord who was accepting and challenging and strengthening when those qualities seemed to be missing in our culture and community." In explaining why he chose to enter the ministry, he noted:

Those positive qualities of the church were transmitted to me through the standards of excellence in worship exemplified through the music of Hermene Eichhorn, through the clergy [Dr. Roe, Mr. Cox, and John Mott] who were willing to spend so much time with me, through the church school program where teachers such as Brother Faison may not have known a great deal of theology and the fine points of Christian Education, but certainly knew how to relate to kids, through Emma Griffin who spent so many trying hours with "her boys and girls," not only in structured programs but just by always being available; through Mary Louise Wright, a church secretary, whose door was always open and who could puncture the pretensions of adolescent pomposity and the "know-it-allness" of a young college student, through a John Mott who could poke fun at himself and the pretensions of clergy who ceased to see the Church as a serving institution, through Bob, Cox and his willingness to allow his humanity to be right up front where people could respond and perhaps appreciate their own humanity even more, through relationships such as that with Tommy Darst and

Moody Burt who discovered a very strong sense of fellowship within the community of the Church, through William Maxwell (the sexton) who spent endless hours teaching me how to learn skills from cutting grass to sanding and refinishing floors. As I look back at why the Church became such an incredibly important place, it was because of lay people and clergy who shared their own particular ministries with me and others.

Another young parishioner whose decision to enter the ministry was due in large part to his early years at Holy Trinity was Brown Patterson, Jr. He had been prepared for confirmation and trained as an acolyte by Mr. Roe, who was a major influence in his young life. About the time that Brown entered high school, Mr. Cox came to Holy Trinity; Brown found his sermons and conversation immensely stimulating, and he became a lay reader under Mr. Cox's guidance. It was Mr. Cox who helped him choose a college and talked with him about seminary.

Mr. Cox's preaching was also an inspiration for Claudius Miller, one of the many World War II veterans embarked on a serious religious search. "In a town with some rather high class Protestant preaching," as Claudius has written, "Bob was no barnburner. But he did preach about what seemed to me to be serious theological issues. I do not remember any answers being given (a welcomed relief!), but he did get across to me the fact that the Christian Religion had a mood within it that was deeper than simple piety. Equally influential was that Bob was a blithe spirit, full of ironic humor, and unusually modest about any claims which his office or this Church had on me."

Churchwomen

The Womens Auxiliary in the years after World War II was also very active. Each fall it put on a large, citywide bazaar which was its chief means of raising money. The bazaars were very successful both financially and as a means of getting the members of the Womens Auxiliary working together. The money taken in at the bazaars went into all phases of church life.

In the last year of Mr. Cox's rectorship the auxiliary gave its support to the Penick Lectures whose purpose was to bring outstanding teachers and lecturers, mostly Episcopal clergy, to Greensboro. These lectures, held at the University of North Carolina-Greensboro and arranged by St. Mary's House, sought to introduce scholarly religious thought to the students there. Though the series has included many outstanding religious speakers, the lectures have never been well attended by the students.

On Sunday, June 18, 1950, Mr. Cox announced his resignation as rector of Holy Trinity, effective in September, to become associate professor of the New Testament at Virginia Theological Seminary at Alexandria. The following day, the **Greensboro Daily News** reported George Eichhorn, the senior warden, as saying: "The resignation of Rev. Mr. Cox was accepted with regret, but with full understanding of his eagerness and great interest in returning to the seminary for research and teaching. We are thankful for the five years of his service during which he led us in the building of our church."

For six months following Mr. Cox's departure from Holy Trinity, the Reverend Carl Herman of St. Andrew's Church and the Reverend Leach Hoover from Hartsville, S. C., were very helpful to the parish in officiating at church services, funerals, weddings and in visiting the sick.

John Mott, Rector

On January 10, 1951, the newly elected rector, John Chilton Mott, preached his first sermon to a full congregation. "I stand before you today, having accepted your call, not because you are a posh congregation, but because there is so much work to be done. I will make changes. I hope you will like them but, if you don't like them, please don't talk behind my back but tell me to my face or, better still, keep quiet and pray for me."

In May of 1951 Mr. Mott had the pleasure of welcoming the delegates to the 135th Diocesan Convention, held at Holy Trinity and cohosted by St. Andrew's and the Church of the

Redeemer. The new bishop coadjutor, Dr. Richard Baker, who had just moved with his family to Greensboro, was asked by Bishop Penick to address the convention. Holy Trinity parishioner Mabel (Mrs. Edwin F.) Lucas, diocesan president of the Womans Auxiliary, made a well-received report to the convention. At the evening service, described in the **North Carolina Churchman** of June 1951, the Holy Trinity choir under the direction of Hermene Eichhorn, organist, "led in a beautiful service, the Choir showing all too clearly that it was under skilled leadership and instruction."

Choir Activities

Holy Trinity's choir, whose growth and enthusiasm began while Mr. Cox was rector, continued to receive warm support under Mr. Mott. The clergy took an active part in planning the music for services, with close interest in the selection of hymns. Their leadership and the support of the choir by the vestry and interested individuals in the parish helped build morale among the choristers, as did the admission to the choir by try-outs, required attendance at rehearsals, and other factors that resulted in full choir stalls at all services and a long waiting list.

The choristers, now known as the Singing Churchmen, and their spouses were regularly guests of Mr. Haywood Duke, who was owner of the fine resort hotel, Sedgefield Inn, as well as senior warden of the parish and an enthusiastic leader of the parish, for weekends at Sedgefield. These weekends included study sessions under visiting church authorities on plainchant, hymnody, and other related topics. Evensong and Compline were sung, and there was a service of Holy Communion, using plainchant. There was also the food for which the inn was famous—including the delightful Roquefort cheese salad dressing.

The Singing Churchmen's recordings of the Canticles for Morning and Evening Prayer were made available for choirs in other parishes and had wide acceptance—which included records being ordered by the national headquarters of the Episcopal Church.

The Church Consecrated

Mr. Mott's first objective on his arrival at Holy Trinity was the payment of the remaining \$35,000 on the church's construction debt, a condition precedent to the consecration of the church. Funds to cancel the debt were raised by a church committee headed by Stark S. Dillard and Oscar Burnett. Most of the contributions came in response to letters sent to members of the parish and the remainder as a result of personal solicitation by committeemen. The fund-raising effort was so successful that, appropriately enough, the Service of Consecration was held on Thanksgiving Day, November 22, 1951, and the church which had been planned for so many years became in reality a house of God.

The **Greensboro Record** of that date reported the event in colorful terms:

Holy Trinity Episcopal Church was consecrated amid ancient ecclesiastical ceremony today as high-ranking churchmen participated.

The service began at 10:30 A.M. after Rt. Rev. Edwin A. Penick, bishop of the Diocese of North Carolina, knocked three times on the heavy church door.

The bishop, dressed in flowing Episcopal vestments, was admitted by senior warden [General] James L. Frink and led to the altar rails by a crucifer and torchbearers. He was followed by Holy Trinity's choir and vestrymen.

Another crucifer ushered in Rt. Rev. Richard H. Baker of Greensboro, bishop coadjutor of the diocese, Rev. John C. Mott, rector of the church, and the acolytes.

The formal Episcopal consecration ceremony followed with a prayer by the bishop that Holy Trinity be dedicated to God's service "through all generations." The service ended with celebration of the Holy Communion and a final blessing.

The article also stated that the structure, built at a total cost of \$250,000, was joined in an ell with the chapel.

Sacrificial Giving Fund

The parish, having achieved its long-awaited goal, did not long rest on its oars. In 1955 a Sacrificial Giving Fund campaign was started looking forward to the next two major additions to the church property—acquisition of more land, including parking facilities and a children's playground, and a Christian education building.

A New Organ

The first major improvement to the church was a new organ of 29 ranks, installed in 1956 at a cost of \$29,309.67. The dedication of this three-manual Moller pipe organ, on May 21, 1957, was marked by a recital by Dr. Robert E. Baker of New York City. The 1947 Connsonata electronic organ that had been moved into the church in 1950 was returned to the chapel; eventually it was replaced by a Minschel-Estey organ, which the vestry gave to the Church of the Redeemer in Mayodan in 1971 when a Baldwin electronic organ was given for the chapel. Through most of the depression and war years the chapel's organ had been a John Brown two-manual tracker-action instrument, the parish's first pipe organ, which was moved from the North Elm Street church. When the parish moved into what was to be its chapel building on Greene Street, in 1930, a foot-pumped reed organ was installed for temporary use; it served until 1935.

Building for the Future

By August 31, 1960, the Sacrificial Giving campaign had raised \$183,369.95. However, \$165,330.47 of the sum had already been expended, the major items in addition to the new organ being: properties at 518 and 520 Simpson Street, 215 West Fisher Avenue, and 605 North Greene Street, totaling \$68,602.48; a gift to St. Francis' Mission of \$15,000.00; a renovation of the chapel \$4,163.53; improvements to the two rectories, \$5,840.26; and a final payment on the rectory at 211 West Bessemer Avenue of \$2,010.71.

In spite of the depletion of the fund to \$18,701.02, at a parish supper meeting on September 26, 1960, the members approved the plan to continue fund raising and to construct a Christian education building on the south side of the chapel, to be tied into it.

A building committee was appointed by the vestry with three honorary chairmen, General J. L. Frink, Sidney S. Paine, and Sam Wortham. Committee members were: Mrs. Hoyt W. Boone, Mrs. J. A. Cannon, Mrs. J. M. Fullton, Haywood Duke, George C. Eichhorn, John G. B. Ellison, Sherwood Hedgpeth, E. M. Holt, Maxon King, Griswold Smith, W. H. Stott, George D. Thompson, John D. Watson, and Fred C. Wedler. Michaux H. Crocker and L. I. Swindell were named co-chairmen of the campaign and, again, George C. Eichhorn was named chairman of construction.

On November 1, 1960, a quite elaborate brochure was sent to all communicants under cover of a letter from the rector which outlined the need and presented floor plans of the proposed two-story structure, a general description of size and purpose, and estimated the cost to be \$251,000.

The fund-raising campaign was launched at two supper meetings on November 10 and 11 and gifts were to be payable over not more than five years.

Subsequently, General J. L. Frink was appointed chairman of the building committee and the firm of McMinn, Norfleet and Wicker was retained as architects with our own parishioner, Robert Norfleet, as the principal.

By the summer of 1961, plans and specifications had been completed, approved, and put out for bidding. Competitive bids were opened on September 6, 1961. Shortly thereafter General Frink announced the award of contracts to Abrams Construction Co., general; W. H. Sullivan, heating and air-conditioning; Robb Plumbing and Heating Company, plumbing; Starr Electric Co., electrical; and Mickle-Hopkins Co., kitchen equipment—for a total of \$229,843.31. Architects' and engineering fees estimated at \$13,790.58 brought the total to \$243,633.89. Construction began in October 1961.

As the work progressed a number of relatively major

changes and renovations were included. The undercroft of the chapel was rearranged, including the installation of a steel stairway, the rector's study was improved, and a special interior decor was planned for the Robert E. Roe Memorial Library room, including a fireplace. Hence the final cost came to \$277,496.69. While the building was essentially complete by July 1962, the extras, painting, etc., continued until October, one year after work began.

At about this time Mr. Mott began to encourage parishioners to provide memorial windows of beautiful stained glass portraying iconologically the events of Christ's life. Many of the church's windows were economically glazed with translucent seeded glass, in shades of amber and clear, in good taste but lacking inspiration. The side windows in the nave and the windows of the east end were gradually replaced; the last of them were dedicated years after Mr. Mott's departure.

St. Francis' Founded

From the time of his arrival in Greensboro Mr. Mott had been determined to do something about the Episcopal church's failure to match the growth of the city. With the enthusiastic help of the vestry and other parishioners, he planned a mission in the northwest area of Greensboro on Lawndale Drive. The **North Carolina Churchman**, reporting in November 1954 on the first meeting to establish this new mission, held at Holy Trinity on October 17, noted that forty families expressed interest in becoming members of the new church. Mr. Mott told of his interest in the project and of his joy at seeing it become a reality. The vestry of Holy Trinity was also present and Stark Dillard, senior warden, outlined the preparations which had been made and assured the mission of the support of the vestry as it got under way.

Holy Trinity had published a bulletin in October setting forth the reasons, spiritual and practical, for such a venture. The spiritual reason: "Without a genuinely aggressive missionary program, a church dies." The practical reasons were a little more complex:

The emphasis of the Episcopal Church is upon the Sacraments and a close Priest-Parish relationship. For this reason the Episcopal Church does not lend itself to large central organizations as do churches of other denominations where preaching and music are of prime importance.

In the Diocesan survey made in 1952 by trained personnel from our national headquarters, we find: "It is indicated that we have grown less than half as fast as the City of Greensboro, and **it would seem that our church is not located in some of the newer rapidly growing residential areas**, thereby missing the opportunity to serve children and families in these communities."

A mission in a new residential area will draw more people into the church. In future years this will tend to strengthen both of the existing parishes as new Episcopalians move from one area of the town to another. . .

The vestry of Holy Trinity is making arrangements to acquire land somewhere in the area of Lawndale Homes beyond the Sears Roebuck Mail Order House.

The sum of \$15,000 was raised in a campaign conducted at Holy Trinity last year and has been set aside to finance land and a building for a new mission. . . The responsibility of the vestry includes paying the salary of the Priest-in-charge of the mission and providing him with living accommodations. The vestry, after a survey made of the Greensboro area, feels that this mission will be able to walk alone in a very few years.

We need land and a first unit to serve as a parish house as well as a church. We need church furnishings. We need a rectory. All this will cost at least \$50,000.

As priest-in-charge of St. Francis' Mission Church, Holy Trinity sent its first curate, the Reverend Peter Chase Robinson. Under his guidance the mission grew so rapidly that by 1956 it no longer needed to depend on Holy Trinity. Mr. Robinson was named the first rector of St. Francis' and remained there until 1974.

All Saints' in Sedgefield

Holy Trinity again gave its assistance in establishing a mission in 1959 when All Saints' congregation was formed in Sedgefield.

Ordination of Parishioners

The year after Mr. Robinson left Holy Trinity, Mr. Mott called another curate, Jacob Astor Viverette, to assist him. Mr. Viverette served at Holy Trinity until 1960 when he accepted a call from the Chapel of the Cross, Chapel Hill, to minister to 1,400 Episcopal students.

His place at Holy Trinity was taken by David Vance Guthrie, Jr., who remained as curate until 1965. Mr. Guthrie also served as the Episcopal chaplain at the University of North Carolina at Greensboro. Holy Trinity thereby enjoyed a very close relationship with the campus students and faculty, until the diocese placed a full-time priest there.

One of Holy Trinity's most lasting contributions to the Episcopal Church during Mr. Mott's rectorship was the ordination of seven members of the parish into the priesthood. Four were young men who had grown up in Holy Trinity. The church and the people they knew there were a strong influence in their decision to enter the ministry. The other three were businessmen whose work in the parish was instrumental in their decision.

Starke Spotswood Dillard, Jr., was baptized at Holy Trinity, confirmed there by Bishop Penick, and married there to Angela Hamer in 1951. After his ordination to the priesthood in 1954, he served churches in North Carolina, Texas, and Ohio, as well as holding an Air Force chaplaincy in Germany, and in 1976 he became chaplain at St. Mary's College, Raleigh.

William Brown Patterson, Jr., entered graduate school and spent two years at Oxford University as a Rhodes Scholar before entering theological school. In 1963 he joined the faculty of Davidson College, doing supply work in nearby churches. In 1969 he became the vicar of St. Alban's Church,

Davidson, and continued to teach at the college until 1980, when he became dean of the college at Sewanee.

Augustus Moody Burt and Waite Maclin were also ordained into the diaconate at Holy Trinity in 1959. After serving churches in North Carolina and Virginia, Moody became rector of St. Andrew's, College Park, Maryland, in 1973 (after John Broome left St. Andrew's to become rector of Holy Trinity).

Claudius Miller, III was the first ordained of the three parish members who decided to leave their business careers for the ministry. His interest, stirred by Mr. Cox and profoundly affected by a six-month confinement with polio, was catalyzed by an opportunity to read the service and sermon one Sunday when John Mott suddenly became ill. He left Container Corporation in Greensboro in 1951 and three years later was ordained deacon at Holy Trinity. He has since 1957 been rector of the Church of the Good Shepherd, St. Louis, Missouri.

Another World War II veteran who left a business career for the priesthood was Joseph E. Sturtevant. His connection with Holy Trinity began in 1947 when his firm transferred him to Greensboro. His work within Holy Trinity as lay reader and church school teacher at the confirmation age level, and John Mott's asking whether he might have considered the ministry, directly influenced his decision to enter the priesthood. He enrolled at the University of the South for a year as a special student, then at the seminary. There, he and his family "not only had moral support from Holy Trinity . . . The whole-hearted generosity and thoughtfulness in every legal, financial, and medical matter imaginable by the parish family is a record that I could wish to be the hallmark of every congregation." In 1959 he was ordained deacon at Holy Trinity; since 1963 he has been at St. Michael and All Angels', in Columbia, S. C.

For Stanley W. Easty, Jr., the idea of going into the ministry began to germinate after a fire wiped out his business; that event, the book **A Man Called Peter**, and John Mott, all helped bring him back into an active relationship with Jesus Christ through Holy Trinity Church. After five years as an active layman he made the decision about going into the ministry.

Since his ordination he has served many parishes in North Carolina and Virginia and is now rector of St. Andrew's-by-the-Sea, Nags Head, North Carolina.

Christian Education

During the 1950s many laymen took an active role in the work of Holy Trinity. Early in that decade an entirely new effort in the education of the children of the parish began with the opening of a kindergarten. The church school, with Stedman Hines as superintendent, extended its program. One of the school's outstanding teachers was Dot (Mrs. John) Latham, Jr. In the early 1950s she took a study course in the Seabury lesson series and introduced the series to the Holy Trinity church school. When the manpower was available for the time involvement and teaching expertise demanded by this series, it was very successful; it was later used in a modified form. Another innovation made by Dot Latham was the continuation of church school beyond the sixth grade. A course in Bible study including real discussion groups in Christian living was begun for the seventh to ninth grades; it proved so popular that it was extended the next year through high school as a separate class. Around this time Mrs. Latham, in cooperation with Harriet (Mrs. Milton) Zaubert, revived the Epiphany pageant—later held on a Sunday and called the Feast of Lights. This has been Holy Trinity's most durable tradition involving the church's youth.

One of Holy Trinity's most effective and inspiring teachers was Kitty (Mrs. Samuel) Ravenel, whose confirmation class for the young people was famous. From 1930 until 1963 she taught the children in the year before their confirmation. Her preparation of the confirmands was of high order and serious attitude—even to giving failing grades and tutoring slow pupils in her home. In the last years of this service, her former students were acting as assistants, helping to prepare the next generation of young parishioners. In the late 1950s Mrs. Ravenel and Mr. Mott worked together to overcome the lack of interest in the Sunday school study books. With the help of Miss Elizabeth Garvie, who was employed as youth worker

and secretary of Christian education in 1958, and Mr. Viverette, they wrote a complete new study series, from elementary through senior classes. The new series resulted in enthusiasm and motivation in students not there before. The YPSL, now divided into junior and senior groups, continued their existing projects and began a prayer study group before school. They planned activities for Thanksgiving and Christmas as well as the Feast of Lights service. The acolytes served weekly and the Junior Altar Guild every third Sunday under Squeezer (Mrs. Thomas) Ravenel.

In the early 1960s Robert Swindell was a vital force in the church school and Jo Hull, director of Christian education, introduced the preparation of the chrismos—a tradition which was expanded into workshops and the decoration of an elaborate tree under the rectorship of Howard Hickey. In 1963 Miss Carol Eichhorn became director of Christian education with Perry (Mrs. Richard) Hicks as directress of Junior Altar Guild and Brockenbrough Lineweaver as director of acolytes and Charles McLendon as superintendent of the church school.

The Day School

The Day School was begun with enthusiasm under the excellent direction of Clare Smith, who had studied at the Sorbonne. A well-balanced program was offered with French as a part of the kindergarten curriculum. A nursery group for four-year-old children was soon added to the program and in its early years the school had full enrollment and varied programs. The school operated in Ham House, a wooden structure originally owned by the Ham family of Greensboro, until it became necessary to abandon it because of certain fire ordinances and city and state regulations. In the fall of 1959, when the house was torn down to be replaced by the new educational building, the school moved into the undercroft of the church with classes of four- and five-year-old children. Eve-Anne (Mrs. Richard) Eichhorn was the director of the school, replacing Jeanette Bledsoe. After the school moved into the new building, the undercroft continued to be used as

rainy day playroom, always a favorite area for the children. In 1962 a new fenced playground with quality equipment and a concrete play area for wheeled toys was built for the school at a cost of \$1,800.00.

The Day School's education committee in 1964, under the guidance of Dr. Blackwell P. Robinson and with the assistance of Dr. Eugenia Hunter of the University of North Carolina-Greensboro, explored methods and procedures by which the school could become accredited. The school adopted a philosophy for the education of young children, met the guidelines for proper physical facilities, equipment, and teacher certification, and in 1965 received accreditation from the state of North Carolina. Mrs. William Burton was appointed director at this time, succeeding Ida (Mrs. Charles) Pierce. Plans were also made for an experimental nursery for three-year-olds.

Holy Trinity Celebrations

One of the innovations Mr. Mott had promised when he came to Holy Trinity was the observance of Mothering Sunday. This was a lovely old English custom, whereby every spring orphans and apprenticed children who had been sent away to work made their way back to their mother church, picking wild flowers along the way to present as a floral offering. At Holy Trinity, this tradition was revived, on March 19, 1950, with the parishioners "clipping the church" (marching in line around the church), after which daffodils and simnel cakes were distributed.

A great event in 1958 was the Service of Witness held Sunday evening, November 2, at the First Presbyterian Church (there not being enough room in any Episcopal church in Greensboro for this great outpouring of the Holy Spirit). A vast choir of singers (an estimated three hundred), drawn from the parishes of the Northwest Clericus of the Diocese of North Carolina and clad in vestments, assembled on Greene Street in a line that stretched from Holy Trinity to the First Presbyterian Church. Preceded by trumpeters, crucifers, and candle bearers from each parish, Bishop

Penick, with the Reverend Carl Herman as bearer of the bishop's crozier, brought up the rear of the mighty procession which marched into the First Presbyterian Church singing "Onward, Christian Soldiers."

The offertory anthem, "O Come, Creator Spirit," dedicated to Bishop Penick and written by Hermene Eichhorn, was sung by the combined choirs. C. Richard Eichhorn was organist for the service.

The following year a second Service of Witness was almost a repetition of the first except that Bishop Richard H. Baker brought up the rear of the procession, and the offertory anthem, "Each Family Thine Own" by Mrs. Eichhorn, was dedicated to him.

In 1963, after an outstanding service to Holy Trinity, Mr. Mott resigned to accept a call to Grace and St. Stephen Church in Colorado Springs; his former curate, Mr. Viverette, went with him as associate rector. Mr. Guthrie remained to serve as acting rector at Holy Trinity and as chaplain at UNC-G until 1965.

The years from 1945 to 1963 were years of significant growth of the city of Greensboro and also of the Episcopal Church all over the country. Two outstanding rectors worked closely with the capable lay leadership of Holy Trinity to capitalize on this era of growth and enthusiasm. Thus sound foundations were laid for a strong parish which could successfully meet the challenging days ahead in the late 1960s and the 1970s.

Chapter 4

Years Of Change

The 1960s and 1970s were a time of change within the Episcopal Church as its general conventions undertook to revise the Book of Common Prayer, and the proposed new language and alterations of the orders of service stirred controversies at every level of the Church. Those were years also when the United States was wracked by disagreement and civil disorder; as civil rights, poverty, and the Vietnam War engaged parishioners' concern, their search for solutions became increasingly a part of the Church's life. There was seldom rest from tension, but by the end of the 1970s the General Convention of the Episcopal Church had endorsed the second reading of the new version of the prayer book, and women were being ordained into the priesthood; Holy Trinity had survived and grown stronger. The parish had also reached out in a variety of ways to those in its urban neighborhood. Many of its growing list of programs were begun as contributions to the community's efforts to cope with the severe alienation among the young and the disadvantaged.

Thomas Smyth, Rector

The Reverend Thomas James Campbell Smyth came to Holy Trinity as rector in 1964. He stayed only briefly because poor health forced him to resign in December 1965. However, he continued to assist in services at Holy Trinity, while serving as Episcopal chaplain for the University of North Carolina at Greensboro, Guilford College, and Greensboro College. As dean of students at UNC-G and as priest-in-charge of St. Mary's House, Mr. Smyth's ministry in Greensboro was widely recognized as one of reconciliation. The Diocesan Council, in a resolution the day after his untimely death in 1970, marked him as "one to whom we looked to lead us out of an impasse, to draft a statement which would reconcile rather than divide, to call us back from a preoccupation with details,

to our concern for a mission under Christ." And the University of the South in conferring on him posthumously the degree of Doctor of Divinity, pointed to his "amazing ability to bring people together, to bring unity where there had been division."

After Mr. Smyth's brief rectorship, the parish's work was carried forward by the Reverend Kenneth William Taber, II, whom Mr. Smyth had called in 1965 as assistant rector and who remained at Holy Trinity until 1968. These two had been able to attract many talented young men and women to the congregation. Among those who contributed to parish life were James Exum (later associate justice of the supreme court of North Carolina), Edwin Yoder (later editorialist on the **Washington Star**), and faculty members from the University of North Carolina at Greensboro.

EYC

Mr. Taber while at Holy Trinity acted as adviser to the Episcopal Young Churchmen (EYC) in the Diocese of North Carolina. Under his leadership the EYC undertook an ambitious, six-week experiment in the companion diocese in the Republic of Panama. Eighteen young people, "giving of themselves instead of money," spent three weeks in building a pavilion at the Episcopal Conference Center at Santa Clara, Panama, then separated and went to different parishes where they did "what was needed." Eight of the group were from Greensboro, mostly from Holy Trinity: Claire Brown, Rebecca Barney, Tracy Fayssoux, Alice Klemm, Patsy Maxwell, Anna Robinson, Harry Watson, and Sara Jo Wood.

Miss Jody Seymour was engaged to work with the EYC, and a personnel sub-committee was formed to enlist teachers for the church school. The vestry, in its efforts to help the youth program, paid the expenses of an EYC representative to the diocesan convention and invited the EYC to send observers to its meetings. Susan Scott gave two-day training sessions for church school teachers at the Betsy-Jeff Penn Center at Chinqua-Penn Plantation near Reidsville. The EYC became so much more active that they requested a room for their own use.

Music



Hermene (Mrs. George C.) Eichhorn

Bach cantatas and other major works, accompanied by the organ and in some cases by small orchestras.

In the fall of 1967 Holy Trinity marked a transition in its ministry of music. Hermene Eichhorn, who had after distinguished service resigned her position in 1965 as Holy Trinity's organist and choirmaster, was honored at an Evensong service. Under her direction the choir had grown in number and in strength; at her urging, the rector and vestry had offered two choir scholarships that attracted a long list of singers who added greatly to the choir's excellence and were, in turn, prepared as leaders in church music. The Evensong featured music of Hermene Eichhorn, with senior and junior choirs, soloists, and organist participating, and it was followed by a reception in the Haywood Duke Room of the parish house.

The third in the "apostolic succession" of choirmasters was Dr. Richard Garner Cox, a Singing Churchman of the parish for many years. A prodigious worker, he widened the repertoire of the choir beyond that of most parishes, using works from all schools of choral writing. During the Bicentennial Year of 1976, anthems by American composers were monthly features of the 11:15 service.

The choir has also sung



Dr. Richard G. Cox

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thems by American composers were monthly features of the 11:15 service. The choir has also sung Bach cantatas and other major works, accompanied by the organ and in some cases by small orchestras.

Howard Hickey, Rector

The next rector of Holy Trinity, the Reverend Howard McKay Hickey, served the parish from August 1966 to February 1972. These were the peak years of conflict throughout the Episcopal Church, Holy Trinity not excepted, but the parish was able to take notable forward steps in education and outreach and even to share in establishing a new mission. The Reverend James Manchester Hindle served as associate rector from 1968 through 1972. For the first two years he carried forward the youth work. During the last two he concentrated on parish outreach, but also led in instituting a Sunday Folk Mass.

Adult Education

One of Father Hickey's earliest efforts was to provide an ambitious and comprehensive adult education program for

the parish. To satisfy the demand for more adult education in our church, he gathered the adults in September 1966 for a discussion of the overall educational objectives of the church school. As a result, the following fall, three classes were introduced: a study of the Holy Scriptures led by churchwoman Elizabeth (Mrs. Walter C.) Ray, a study of the Christian Life led by vestryman James Spencer, and a study of Religious Themes of the Contemporary Novel conducted by Jonathan Yardley, then book editor and editorialist of the **Greensboro Daily News**. In 1969 Elizabeth Ray moved to the Apocrypha and Dr. Larry Sherman, chemistry instructor at A & T State University, offered a course in church history.

This new determination to emphasize adult education both as a service to members and as a means of reaching into the community was reinforced in 1970 when Father Hickey brought the Reverend T. Hall Partrick, Ph.D., professor of history at North Carolina A & T State University, onto the staff part-time to assume responsibility for the program. Adult education not only gained in coordination and professionalism, but developed into an ambitious series of classes designed to involve many members of the congregation.

The Sunday morning schedule of services was modified to encourage widespread attendance. A complete service of worship at 9:15 a.m., with a short sermon, ended in time for classes for all ages to begin at 10:00 a.m. Classes ended at 10:50, followed by a congregational coffee break and the later service at 11:15 a.m. Most of the adult classes have been taught by the parish clergy. Rector Howard Hickey and his successor, John Broome, taught their inquirers' classes on Sunday mornings; John Broome also taught Bible and religion-and-psychology classes. James Hindle taught classes on worship, and Blair Jenkins, who succeeded Mr. Hindle as associate rector, offered classes on the Bible and a variety of religious subjects. Hall Partrick regularly conducted classes, beginning with a well-received series on the Teachings of Jesus. The group then shifted to a study on the Plan for Church Union, which was particularly valuable because members of other churches participated. There followed a year on Jesus, a semester on God's Law (in cooperation with various lawyers in the congregation), and

an Apocrypha course that proved popular. Classes on the rise of Christianity, on the sacraments, and on theology were followed by series led jointly with Charlotte (Mrs. Hall) Partrick, first on the Mystic Way and then on Twentieth Century Saints. The latter classes, organized as seminars, uncovered some fine teaching talent that was quickly put to work in other classes.

Among the lay leaders of adult Bible classes have been John Ellison, Jr; Edgar New; Jocelyn Gordon, a former missionary in India; Martha Jenkins, wife of Associate Rector Blair Jenkins; and Zack Osborne, high school teacher of English and Bible. John Tasker, Jr., a young businessman conducted a class on comparative religions.

No part of adult education has been more popular than the Holy Trinity Forum, an "issues" class led by laymen. At Father Hickey's suggestion, Hall Partrick organized the forum with the help of Edwin Yoder, Norman Smith, and James G. Exum. They were later joined by James Turner, Walter Faison, Joan (Mrs. William L.) Hemphill, Richard Furr, and Ann (Mrs. Brockenbrough) Lineweaver. Ideas for programs come from everywhere and no suggestion is consciously ignored. Countless speakers and resource persons have been questioned on matters of current interest and concern that the forum sponsors felt church people should consider. Few active members of the congregation have never attended a forum, and a surprisingly large number of members have either appeared before the forum or helped arrange a program. Never has there been a shortage of ideas or spokesmen.

The best attended forums have been those addressed by Congressman Richardson Preyer (a frequent guest) and such controversial programs as that on amnesty by James Reston, Jr., and the presentation of journalist Lester Kinsolving. Various series have also attracted a lot of attention—for example, one arranged by Dr. Furr dealing with stress, one on the public schools, and one on religion and the arts. The potentially most controversial programs—political series organized before elections by Marion Follin, father and son—have been developed so well and so fairly that they have generated a maximum of light and a minimum of heat.

A New Mission

The year 1967 was notable for a number of new undertakings. Holy Trinity once again helped to establish a new Episcopal congregation in Greensboro, giving its assistance along with St. Andrew's and St. Francis' to St. Barnabas' Mission. Thus the name of the original congregation was revived.

Holy Trinity Day School

In its Day School, where enrollment had fallen to a dangerously low level (from forty-two students in 1963 to seventeen in 1964, then thirty-three, thirty-four, and finally twenty-six in 1967), Holy Trinity decided to publicize the school in the community. A professionally prepared brochure was distributed by the Welcome Wagon to newcomers to the city. A class for three-year-old children under the direction of Lucia (Mrs. Luke) Drury was added as an experiment in early 1969; it proved so successful that it became a permanent part of the program in the fall of 1969. Susan Scott succeeded Mary Lou Newby as director of the school in 1969 and in 1970 Betsy Guest became director.

Outreach

In 1968 Holy Trinity began an impressive program of parish outreach with strong stimulation and support by Associate Rector James Hindle. With the neighboring congregations of Temple Emanuel and First Presbyterian Church, it began the Fisher Park Community Program. In the summer of 1969 the first programs for children began in the three churches. The tutoring program developed at Temple Emanuel was transferred into the city schools that fall; as the Fisher Park tutoring program it subsequently survived the transfer of the children it serves from the Aycock School to the Moore and Porter schools, and then to the Irving Park School. An after-school recreation program for the Fisher Park school

population soon began at First Presbyterian Church, and from that grew an elaborate summer recreation program. Holy Trinity also joined First Presbyterian in sponsoring a program for senior citizens, holding Friendship Day gatherings for them on Thursday mornings.

One of the early innovations at Holy Trinity was a Breakfast Club for children living in the immediate vicinity of the church, an idea that grew out of a lively discussion in St. Mary's Chapter of the ECW on Christian responsibility. Under the direction of the parish's Christian Social Relations Committee, a committee was formed with Lorraine (Mrs. William) Murray and Jack Bagwill as co-chairmen and including H. Colcock Brown, Squeezer (Mrs. Thomas) Ravenel, Lois (Mrs. John) McManus, Edwin M. Holt, Dot (Mrs. John) Latham, Charlotte Partrick, the Reverend Howard M. Hickey, and the Reverend James M. Hindle. With the encouragement of the principal of Aycok School, the club started on February 3, 1969, with twenty children attending. As the word spread, mostly through the children, enrollment grew, at one point reaching forty-two. Each school day four or five volunteers arrived to prepare breakfast at 7:00 a.m., serve at 7:30, and mingle with the children; at 8:10 a city school bus arrived to carry the students to Aycok or to Page High School. Volunteers came mostly from Holy Trinity, but there were also workers from First Presbyterian, Central Methodist, St. Barnabas', and St. Francis' as well as Greensboro College and UNC-G. With the geographical redistribution of Greensboro's school districts in 1971, the Breakfast Club moved, with the Fisher Park tutoring program, to the Porter and Moore schools.

The Breakfast Club was one of the efforts reflecting Holy Trinity's ever-increasing involvement in the community.

In May 1971 a group-care cottage of Thompson Children's Home was opened for children in need of counseling. Holy Trinity parishioners worked with other churches to bring the program to the city. In 1973 the offices for the field director of the group-care cottages in Goldsboro, Lincolnton, and Greensboro were located in the undercroft of Holy Trinity Church. A cottage was purchased by gifts from Greensboro congregations, the largest donation from Holy Trinity, and a

second group-care program began in 1974. In 1976 the office of the field director was moved to the Thompson House campus in Charlotte, and one of the Greensboro group-care homes was given up. The other continued, with Susan and Marshall Parker who began in 1971 as house parents; in 1980 it was expanded to house youngsters from broken homes.

By 1971, the clergy and a number of parishioners were participating in a community group known as The Inter-Church Ministry for Social Change. As Father Hindle described it in a sermon in May 1971, it was "not a panacea for all the problems of society," but "simply a group of people who are trying to reach out to one another, and to the world around us, saying 'I care.'" Students, particularly in the late 1960s and early 1970s, sought to reach out to those in special need. One of Holy Trinity's native sons, William Reed Wood, Jr., who had been ordained in 1970, chose to leave his work as parish priest to enter the drug counseling program of the North Carolina Department of Corrections in 1975. He went on to become director of Anchor 1 Probation House in Martinsville, Virginia, at the same time turning back toward parish work by doing supply work for the church in southwestern Virginia.

Parish Activities

The extent of Holy Trinity's concern about the world beyond its parish confines was evident in Father Hindle's description of the adult Sunday School classes in his sermon of January 16, 1972: "One class listened to a visiting Protestant minister discussing the phenomenon known as The Jesus Movement, while another group heard a Roman Catholic priest speak on his church's work in this community. A third class of adults and young people met with a layman to discuss contemporary issues facing the church." He went on to remark on the diversity in the schedule of Sunday services: "8:00 a.m.—Holy Communion: a brief and quiet service. No hymns, no sermon, just the Sacrament itself. 9:15—Family Worship, a service beamed more toward young people and children, although a lot of older people also prefer the

enthusiasm, the degree of participation, and the variations of the Family Service. These variations include the folk music which we're presently using, the opportunity for contemporary forms of worship, and the use of drama as part of the service—such as the tableaux we had in Advent and last Sunday's Feast of Lights. Moving on to 11:15, we find the more conventional type of service, including a full-length sermon and the best traditional music we can possibly provide.

"Then at 5:00 p.m. each Sunday comes Evensong. What other parish or church do you know of, in which lay people asked for an additional service, then started it themselves, and conduct it every week?! And this has been going on now for a year and a half."

In that sermon, marking one hundred years of parish history, Father Hindle noted that in the past five years Holy Trinity had begun to "transform itself from a neighborhood parish to one which tries to meet the needs of a growing, twentieth-century city. Adapting to such a role is difficult and sometimes painful. The members of this parish, however, are equal to the task."

John Broome, Rector

In the fall of 1972 the Reverend John Tol Broome arrived to serve as rector of Holy Trinity. He came from the Diocese of Washington where he had been rector in College Park, Maryland, during the troubled years of the late 1960s and early 1970s. His determination seemed to be to bring the parish together, attract more young couples to Holy Trinity, and develop a pattern of shared leadership, all the while encouraging the parish's recent emphases on outreach and adult education.

At the vestry's urging, Mr. Broome turned to the task of strengthening parish life and resources. An early, very practical goal was to improve the church's bookkeeping and accounting procedures. With the help of John W. Red, Jr., and Leicester I. Swindell, an excellent system for financial administration was soon set up. An improvement fund was

established to assure that maintenance and repair of the church's physical facilities were not neglected, to finance new additions, and to promote pride among parishioners in their church. A parish library, dedicated to the Reverend Thomas J. C. Smyth, was soon developed; with its regularly replenished stock of new books, it quickly grew in use by members of all ages.

Visitation and Stewardship

A year after his arrival Mr. Broome called as associate rector the Reverend Blair Jenkins, III, who remained at Holy Trinity until 1978. During 1973 and 1974 Mr. Broome and Mr. Jenkins set up a schedule for visiting the more than four hundred families in the parish. The neighborhood system they established for visiting was adapted for use thereafter in the Every Member Canvass. The canvass proved to be such a success that after the parish had oversubscribed its goals in 1978 and 1979, the rector was asked to submit the story of Holy Trinity to the Commission on Stewardship of the Episcopal Church to be published in a compendium and circulated through the national church. In earlier years Holy Trinity had been able to finance an improvement campaign and contribute substantially toward Venture in Mission and the Diocesan Conference Center, but it had fallen short of its Every Member Canvass goals. When a Stewardship Commission of the parish was formed, the emphasis changed from funding a proposed parish budget to individual sacrificial giving as an expression of one's Christian faith.

Renewal

A primary reason for Holy Trinity's stewardship success was its emphasis on spiritual renewal. In October of 1975 the parish held a Faith Alive weekend to help enrich the faith for individuals as well as the parish. Mr. Fred Gore, national president of Faith Alive, was the coordinator, and 58 Episcopal lay people from surrounding states were on the

team of witnesses. The largest meeting perhaps ever held at Holy Trinity filled the Haywood Duke Room. After that weekend, several small prayer study and sharing groups were formed. Several parish members went on Faith Alive teams to other congregations in the diocese, nearby Danville, Virginia, and as far away as Grosse Point, Michigan.

Cursillo weekends provided another opportunity of spiritual renewal for many parishioners who attended these "short courses in Christianity," at nearby Betsy-Jeff Penn Conference Center near Reidsville. Blair and Martha Jenkins and Hall and Charlotte Partrick became involved in this rapidly growing diocesan renewal program, and two laymen of the parish, Cameron Cooke and Frank Houston, have served as diocesan leaders of the secretariat which coordinates this new lay movement.

Episcopal Marriage Encounter, a sister lay movement of Cursillo, also was steadily growing in the diocese. A weekend retreat which teaches a technique of communication to enrich and strengthen the relationship of married couples, Marriage Encounter gained prominence in the parish through several couples who attended these weekends. John and Mary Broome began their ministry as a presenting clergy couple in 1978 and helped lead these weekends in the diocese and other areas of the country.

Each fall since the first Faith Alive weekend the parish has held a weekend retreat for spiritual renewal. For the first of these retreats, in September of 1976, 150 parishioners went to Kanuga Conference Center, Hendersonville, N.C. At the 1977 weekend, Bishop William G. Weinbauer of Western North Carolina was the retreat leader. The weekends at Kanuga always attract a large group of parishioners.

Lay Leadership: Vestry and Diocese

The church's vestry began a series of annual retreats in February 1972 that has considerably enlarged its role in parish life. The vestry and clergy meet for a weekend of planning for the parish, setting goals, and learning to work together as the elected leaders of the parish. The Reverend

Robert N. Davis, archdeacon of the diocese, served as consultant to the group in its early years. One goal of the vestry was to increase Holy Trinity's participation and leadership in diocesan affairs. Marion G. Follin, Jr., served on the Diocesan Council and several important diocesan committees and on the board of directors of the new conference center. As vice-chairman of the Special Convention to Elect a Bishop Coadjutor, he helped the diocese search for and nominate five candidates for the election held in November 1980 when the Reverend Robert W. Estill was chosen. James R. Turner served as president of the laymen of the diocese and on the Diocesan Council, along with the rector, John Broome. Phil Russell and Bob Darst served on the board of Penick Home and Lois McManus on the board of managers of Thompson Home with the rector, John Broome. The Diocesan Clergy Association had two presidents from Holy Trinity, John Broome and David Fargo, who were also diocesan delegates to the National Network of Episcopal Clergy Associations. Several members of Holy Trinity served on the diocesan board of the Episcopal Churchwomen, among them Mary Stuart (Mrs. Charles) McLendon, Lois McManus, and June (Mrs. John T.) Gregory. Several young people from Holy Trinity served on the Youth Commission of the diocese—Tol Broome, Meredith Garlington, Ashlyn Lassiter, and Eric Marshall. In 1979 Tol Broome was elected by the Youth Commission to serve on the Diocesan Council to represent the youth of the diocese.

The vestry in 1975, in response to an appeal made at the Diocesan Convention, voted to raise 10 percent of its parish operating budget for the world hunger crisis. A special educational brochure was sent to families of Holy Trinity entitled "Loaves and Fishes." Through gifts to the Presiding Bishop's Fund for World Relief, special gifts from the Episcopal Churchwomen, and special offerings each Sunday to a Need Basket, the vestry's goal of \$17,000 was achieved. The Need Basket, in the church vestibule, continues to serve as collection plate for hunger and other special needs.

As an outgrowth of Holy Trinity's 1976 vestry retreat, a special committee was appointed by the rector to write parish by-laws which were subsequently adopted by the vestry. At

the 1977 retreat the vestry and clergy decided to share the responsibility of educating the parish in the use of the new Proposed Book of Common Prayer.

To prepare the parish for a responsible part in the diocesan conventions and the 1979 General Convention of the Episcopal Church, when the new Book of Common Prayer was to be presented for the second reading before final approval by the church, the vestry and clergy sought to expose the congregation to the new forms and language of the Proposed Book and to reaffirm its commitment to the canonical structure of the Episcopal Church. The vesting of authority in the diocese and ultimately its bishop had been a matter of intense and widespread interest at the turn of the 1960s. In 1962 a committee appointed by Bishop Baker and chaired by D. Edward Hudgins, a member of Holy Trinity, had submitted to the diocesan convention its comprehensive study of the structure and organization of the Diocese of North Carolina. Its report led to significant changes in the canons and procedures of the diocese and to a wider appreciation of the discipline implicit in the church's structure.

The vestry was anxious that Holy Trinity, as one of the largest congregations in the diocese, contribute in proper measure to diocesan programs and activities. On the evening of February 18, 1976, Holy Trinity was host to a diocesan event of major significance: a dramatic affirmation and celebration, under the name of the "Bishop's Crusade," of the worldwide mission of the Protestant Episcopal Church in the United States of America. The service was for the entire Northwest Convocation of the diocese. Bishop Thomas Fraser brought with him Bishop Luc Garnier of Haiti and Bishop Pong of Taiwan. Together with the rector of Holy Trinity, the three bishops presided at combined services of Confirmation, Reaffirmation of Baptismal Vows, and Holy Communion. Bishop Fraser celebrated and Bishop Garnier preached. Confirmands of various parishes were present, and worshippers, who filled the church, reaffirmed their loyalty to their faith. The offering was designated for the work in the Dioceses of Taiwan and Haiti. Choirs from all parts of the convocation led the singing, and most congregations had

banners in the procession. After the service a reception in the Haywood Duke Room enabled the worshippers to greet the bishops, the newly confirmed, and one another.

The Parish and Haiti

Holy Trinity has had a close relationship with the Diocese of Haiti for three decades. The Reverend Hall Partrick had taught Bishop Garnier for three years when Father Partrick was dean of the seminary in Port-au-Prince in the 1950s. He and Charlotte were also friends of Sister Anne Marie, who worked at the cathedral and taught at Holy Trinity School in Port-au-Prince. When Sister Anne Marie visited them in Greensboro in 1974, she spoke to the Episcopal Churchwomen. She also renewed her friendship with Mrs. Eichhorn who had studied church music under her during sessions at the University of the South. In the summer of 1975, several teachers and musicians from Greensboro went to work at Holy Trinity School in Haiti, with financial support from parishioners of Holy Trinity, Greensboro. James Smith, "Smitty," after several summers at the music camp at Leoganne in Haiti, became so caught up in the exciting ministry with the young people of Haiti that he went to live there and continue his vocation as a music teacher and organist.

The parish and community of Greensboro were well rewarded for their interest by a visit in September of 1976 from the school's seventy-member orchestra after it ended a summer spent at Tanglewood, the summer music center of the Boston Symphony Orchestra. For three days the parish entertained the orchestra members, had a celebration of the Eucharist in French, and housed them in the parish house. While they were here the orchestra gave a concert for the people of Greensboro. At their rehearsal, 1,200 public school children listened to the orchestra.

More Service to the Community

Another highlight of 1976 was a Christian-Jewish Dialogue

sponsored by Holy Trinity, First Presbyterian Church, and Temple Emanuel. The three decided to go a step beyond their cooperative efforts in the Fisher Park Community Program to promote an exploration of the Christian and Jewish faiths, their differences and commonalities, with the help of William A. Gralinck, director of the American Jewish Committee in Atlanta, Georgia. Dr. Joseph Mullin, Rabbi Arnold Task, and the Reverend John Broome planned a two-day program entitled "When Jew and Christian Meet—Prelude to Dialogue." The keynote speakers were Rabbi Marc H. Tanenbaum, director of national interreligious affairs for the American Jewish Committee in New York City, and the Reverend Dr. Albert T. Mollegen, retired professor of New Testament and Christian Ethics, Virginia Theological Seminary in Alexandria, Virginia. Members of the three congregations gathered on three other occasions—to hear Rabbi James A. Rudin speak on the threat of cults, specifically the Sun Moon Movement; to hear John Stuart Anderson's performance of "Tales of a Nation," a dramatic sequence from the Old Testament and Apocrypha; and for an evening together in members' homes to discuss the aspects of Jewish and Christian faiths.

In the 1970s Holy Trinity continued to open its doors for community groups to meet in the parish house. Among the groups were Children's Home Society, Drug Action Council, Inter-Church Ministry, Junior League, Evening Newcomers, League of Women Voters, Power Squadron, Lamaze Natural Childbirth, Children's Art Classes, Focolare, Share-A-Home, Cursillo, Daughters of the American Revolution, American Association of University Women, Alcoholics Anonymous, Greensboro Episcopal Clergy, and Fisher Park Neighborhood Association. Many diocesan meetings were held at Holy Trinity.

In 1978 parishioners participated in putting in motion a new concept in housing for the elderly. Older people who do not require the services of a nursing or convalescent home or home for the elderly, yet need an alternative to living alone, share a home together. Greensboro's first Share-A-Home was the house at 213 West Fisher Avenue, owned by the

parish, which was converted from rented apartments. A resident manager was hired to assist the residents of the house. This ministry of outreach proved so successful that the house next door, also owned by Holy Trinity, was connected with an enclosed walkway. The two houses accommodate ten to eleven persons. Parishioners who were leaders in this ministry were Mary Lee (Mrs. Douglas) Copeland, Carl Jeffress, and Marion Follin, Jr., who have served on the board of directors. Also in 1978 John Broome joined other clergy in Greensboro from various denominations to establish and develop a hospital chaplain program at Wesley Long Community Hospital, a program of 24-hour on-call chaplains which soon gained recognition as an unusual way to provide continuous pastoral care to patients and families.

In 1975 Holy Trinity took advantage of a diocesan grant for community development. With a \$3,000 grant it sponsored a summer camp, held at First Baptist Church, for the Association for Children with Learning Disabilities. A second grant of \$3,000 was given to Holy Trinity to initiate a congregate feeding program in Greensboro where elderly citizens could gather for a meal, fellowship, and service to the community. The Holy Trinity program, though never executed, served as a catalyst for other such programs in Greensboro; several congregate feeding programs were established in the city and the grant money was returned to the diocese.

Young Adults and Youth

In the 1970s special efforts were also made to appeal to young families. A young adult group was reactivated to provide opportunity for newcomers, especially young couples and single people, to know each other better by holding monthly social gatherings; this group not only attracted new families but helped to get them involved in parish activities. The youth program, a vital part of young families' church life, and a parish activity that is constantly in need of renewal, was also given special attention. The junior

choir was reactivated, and the youth groups were strengthened by having young couples serve as advisers. The EYC began holding retreats at Betsy-Jeff Penn Conference Center in the fall and spring of each year.

A very interesting feature introduced by the team of Dot Latham and Harriet Zauber was chancel drama during Advent. The pageant, based on the gospel stories of Christmas, was acted and narrated by the older EYC members, assisted by volunteers from the senior choir. One year Jane (Mrs. Edwin) Yoder presented twelve girls in a dance drama based on the Magnificat at the 9:15 service. The activities of the young people as always showed imagination, enthusiasm, and a willingness to branch into new directions. Though the youth program has been hampered by insufficient funds and lack of personnel as well as competition from outside attractions, participation in church activities has remained important to the young people of the parish.

Holy Trinity Day School - the 1970s

The Day School showed marked progress in the early 1970s. In 1974 Mary Virginia Glidewell was director and the following year Joanne (Mrs. R. J., Jr.) Marshall began a long tenure as director. The school added classes for two groups of two-year-old children in 1976, bringing enrollment to 87 students (50 more than the previous year). In 1977 enrollment again increased and the Day School staff included ten teachers. With emphasis on the child's social, emotional, physical, and intellectual development, the school's program sought to help a child develop a good self-image and the competency necessary to sustain that image. The board of the Day School, comprising the clergy, six parishioners appointed by the rector, and the director of the school, considers, in its statement of policy, the school "an integral part of the Church's education program." To further the religious development of the children, chapel services are conducted twice weekly by the rector and his associate.

Sunday Evening Classes

The educational program for adults also grew. The highly successful series of adult classes that had begun in 1968 moved in the fall of 1974 into a series of courses at the university level. Hall Partrick offered an eighteen-week course on Sunday from 5:00 to 6:30 p.m. on Introduction to the Old Testament. It proved so popular for church members and others that in the following year a more ambitious fourteen-week school of religion was planned and carried out.

A Religion and Art series was coordinated by Patricia Krebs (Mrs. Walter) Barker, church member and professional art critic, which drew on the considerable talents of church members like Richard Cox and Dot Latham as well as other resources. Especially notable were presentations by poet Elizabeth Sewell, theologian Albert Mollegen, and artists Walter Barker, member of the art department at UNC-G, and Bert Carpenter, chairman of the department. An Introduction to the New Testament follow-up course was taught by Hall Partrick; Dr. Richard Furr conducted an intensive series on dealing with stress, and John Broome and Blair Jenkins led a study on Growing in Grace. Large numbers of church members and others took these courses in 1975. Registration fees took care of all expenses and paid travel and honoraria for outside speakers.

In the fall of 1976, John Broome and Richard Furr offered a series on Religion and Psychology, Nancy Osborne led a study of **Piers the Plowman**, and Hall Partrick taught a course on the Teachings of Jesus. This third year participation fell off, but church members continued to enroll. During the autumns of 1978 and 1979 Holy Trinity joined St. Francis' in presenting a series on Christian thought.

The lay interest in study reached all parts of the congregation. The Episcopal Churchwomen, long a major educational force in the parish, concentrated their monthly luncheon meetings in the 1970s on program speakers. The programs varied, but church missions and renewal were frequent themes. During one year, all of the programs were related to the role of women in church work.

ECW Study

In earlier years, women's activities were divided into service guilds, notably the altar guild and missionary societies which studied and supported missions (usually foreign). This study in the missionary societies launched churchwomen into religious education as a major part of their church work. Not surprisingly the most frequent speakers at churchwomen's gatherings have been missionaries, as seen by the frequent visits of such people as Jocelyn Gordon from India, Rachel Wolff from Nepal, Sister Ann Marie from Haiti, and James Smith and Hall Partrick who also served in Haiti. One of the most interesting series, the Negro Question, was organized in the early 1940s by Margaret (Mrs. Philip) Hammond, secretary for Christian education of the churchwomen for about twelve years.

Study has occupied a major place in the ECW chapter meetings. At one time chapter study chairmen selected their own study courses, often based on a book. Mary Lewis (Mrs. Robert) Edmunds did one study on comparative religions. Myrtle Mott, wife of Rector John Mott, led a well-received study on meditation which she followed up another year with a study of the Eucharist. Judy (Mrs. Oscar) Burnett developed a study of the Prayer Book which went over so well that other chapters used her outlines for study in subsequent years.

Coordination was first brought into chapter study by the selection of one topic for study. The general chairman for Christian education then worked with chapter chairmen in preparing lesson plans. Successive volumes of the Church's Teaching series provided several years of study. Assistant Rector Ken Taber instituted the practice of using a clergyman to develop the course for uniform study in the chapters. His effectiveness in this represented one more step in the striking educational development of Holy Trinity churchwomen. In recent years, chapter study leaders have engaged in a parish-wide course of study, assisted by a parish clergyman. John Broome conducted year-long studies on Christian freedom and on the apocalyptic literature. Hall Partrick worked with Sally Sherrill in developing a course on the Book of Acts and

with Happy (Mrs. Colcock) Brown and Mary Stuart McLendon on courses on Women in the Bible, the Future Present, The Holy Spirit, and The Spirituality of the Psalms and How to Use Them. Among the many chapter study leaders notable for year-after-year involvement have been Maude Carlton, Jane (Mrs. Porter) Crisp, Elizabeth Ray, Louise (Mrs. McNeill, Jr.) Smith, Sue (Mrs. John D.) Watson, Susan (Mrs. Robert E.) Edmonds, and Jane (Mrs. Ben F.) Aycock.

The Men's Club

The Holy Trinity Men's Club during the 1960s and early 1970s was a valuable arm of adult education in the parish. Miles Wolff, retired executive news editor of the **Greensboro Daily News**, took a continuing interest in the Men's Club and convinced the leadership at each stage that programs should be serious and related to Christian faith and practice as well as interesting to men. Each fall one of the diocese's bishops led off the programs with a talk on his concerns about the life of the church and the diocese. Topics for other meetings varied; at least twice, well-known basketball coaches were invited to speak, but in both cases their talks were specifically religious and emphasized their own experience. Thoughtful men like Edwin Yoder, D. Edward Hudgins, John W. Red, Jr., Walter Faison, John Watson, and William Noland served as program chairmen, bringing to the rostrum rabbis, university professors, judges, missionaries, journalists, new clergy, and public servants.

Lenten Study

Lent has been the great season for study in the Episcopal Church. Indeed, the classic lenten disciplines of fasting and intense prayer have long been joined by special study. From at least the early 1960s the churchwomen took the lead in organized lenten study at Holy Trinity. Nel (Mrs. Fred S.)

Patterson taught a Monday morning class on the Book of Job in 1960, and Rabbi Asher of Temple Emanuel did a Monday evening series for the entire congregation. In 1962 there was a study group that met in participants' homes. During the next two Lents there were Wednesday morning Bible classes and in 1965 a Monday evening class was added. Since 1970 the churchwomen have had series with Hall Partrick on contemporary theologians; on the lives of saints led by the Reverend Philip Craig; on spiritual progress and the religious life led by Greensboro priests James Abbott and Peter Robinson; and on prayer led by John Broome.

The parish also has often engaged in special series designed for advanced adult education. In 1965 Acting Rector Kenneth Taber arranged a Friday night series on Great Men of Contemporary Christian Thought. Professor Dwight Smith of Duke University gave a series on the Book of Acts; another Lent the diocese's ecumenical officer arranged a series on the Consultation on Church Union; in 1970 a series was presented on the doctrines of the faith; a series of dramatic offerings was put on in the church in 1971, including a Bennett College production, a play by churchmembers, an EYC production, and a concert by a gospel choir from A & T State University; and in 1972 a heady series was given by the innovative priest, Richard Ottaway, from Winston-Salem.

All of the Friday evening series were done after a Eucharist and a covered dish supper. Attendance fell each year and Holy Trinity in the 1970s returned to the Wednesday evening services with guest preachers typical of the 1950s and the traditional Episcopalian Lent. When this failed to reverse the downward trend, Rector John Broome began a practice of inviting widely known preachers to Greensboro each Wednesday in Lent to preach at noon at Holy Trinity and then speak at one of the other Episcopal churches in the evening. The noonday service and simple luncheon that follows are another means that Holy Trinity has used in its efforts to spread its ministry in the downtown community.

Young and Old in the Church

The Reverend David Fargo joined Holy Trinity as associate rector in 1978 and brought a strong emphasis on children in the church. The General Convention of the Episcopal Church in 1970, responding to a motion of the House of Bishops, had adopted a position encouraging young children to receive Holy Communion before confirmation. Holy Trinity began to encourage this practice of nurturing our children in the church after Holy Baptism through the Sacrament of the Holy Eucharist. The clergy offered courses to instruct parents how to teach their children about the Eucharist.

Father Fargo not only helped the parish in this area of Christian nurture, but also provided training sessions for church school teachers, a joint program with the other Episcopal congregations in Greensboro. As children and young people became more visible and involved in the Sunday Family Eucharist, more young families became members of the parish. One of the important classes that interested young families to become members of Holy Trinity was begun in 1979 as a Sunday morning course for young adults. It focused on various concerns about marriage, parenting, communication, decision making, and problem-solving. The course, "Wrestling with Angels," was led by John Broome and David Fargo. One series on Marriage and the Family was led by John and Mary Broome, stressing many of the concepts from books by Paul Tournier and John Powell, as well as Marriage Encounter.

Besides a renewed emphasis on family, youth, and children, there was a renewed emphasis on older members of the parish. Parishioners visited shut-ins and took them tapes of sermons and talks. Single persons in the parish were not to be neglected, and so a group formed for single adults, "The One and Onlys," under the leadership of Sally (Mrs. Alan) Cone, president of the Churchwomen.

More Outreach

A young couples' group had already formed under the leadership of Linda (Mrs. Joseph) Hensley. This group and Linda were instrumental in the efforts of the parish members to help a refugee family begin a new life. A young Laotian family came from a refugee camp in Thailand to Greensboro and lived in an apartment rented and furnished by members of the parish. Parishioners helped them find jobs and tutors in the English language. After about a year the family moved to Clinton, Iowa, to join other family members, so the group sponsored another family with four children, which subsequently became active in the parish.

Holy Trinity not only reached out to the needs of people suffering in the Far East, but also those who have suffered in Northern Ireland. With the help of a \$3,000 grant from the diocese, Holy Trinity played a major role in bringing to Greensboro fifteen children from war-torn Belfast for a five-week visit in the summer of 1980. An ecumenical committee was formed to raise funds for the air fare of the children and an adult chaperone. People in various congregations of the community offered their homes for the Protestant and Catholic children. The main purpose was to give the children a vacation away from the bombings, tension, and street violence in Belfast and have them experience living with an American family and getting to know children of many religious backgrounds. Frank Houston, Mary Stuart McLendon, and the rector spearheaded this successful outreach ministry of Holy Trinity. Through the generosity of Holy Trinity parishioner Penelope S. (Mrs. Robert) Baker, the parish in 1980 became owner of her beautiful home on Fisher Park Circle. The rector appointed a Long Range Real Estate Planning Committee on church property, chaired by senior warden Tom Duncan, to study how to make use of the property and of other rental and church property (which includes almost all the lots in the block the church stands on except those facing on Smith Street). The committee's preliminary recommendations included emphasis on parish outreach as a major objective of the use of property and income from it.

Lay Ministry in Church and Community

Various opportunities for outreach, spiritual and renewal, community and diocesan involvement resulted in a greater emphasis on ministry of the laity. Lay ministry was the focus for three vestry retreats, for a nine-week Sunday evening course on Lay Ministry and Pastoral Care, and for the theme of a year's work of Episcopal Churchwomen. The new 1979 Book of Common Prayer has provided other ways to encourage greater participation of lay people in the worship services at Holy Trinity. The dedicated core of lay readers doubled in recent years as men and women of the parish offered themselves for Christian service and ministry.

Three members of the parish, Marion Follin, III, Lois McManus, and Cameron Cooke, have served on the City Council in recent years and Gaston "Brother" Faison has been chairman of the County Commissioners. Lois McManus's ministry went beyond the city and state when she served as national president of Mobile Meals.

Conclusion and Prospect

The great sense of satisfaction and gratitude for the past achievements and leadership outlined in this history give Holy Trinity Parish good reason to look forward to her future mission and ministry with hope and joy. The congregation is united. Lay leadership is broadly shared among a variety of members and may be stronger than ever—a great credit to the rectors and membership. A venerable congregation seems somehow to grow younger as children's voices echo in the buildings, and space is hard to find for Sunday classes.

The worship is as beautiful as ever, strongly supported by architecture and art as well as by music. A fine record of ministry and outreach is still growing in scope, while lay ministry is exploding in numbers and impact. Education is strong and the spirit of renewal widely spread. Administrative staff keeps the parish in touch and maintains the essential organizational structure, so that everyone is freed for ministry. Holy Trinity parish seems to have the rectors, the lay

leadership, the sense of community, the resources and the stewardship, the organization, and above all, the spirituality and the commitment required to fulfill the role to which God is calling it.

APPENDIX A

Priests in Charge: St. Barnabas' and Holy Trinity

Joyner, John Richard	July 1869 - Sept. 1872 Supply Clergy - 1872-74
Wheat, John T.	1874 -76
Bynum, William Ship	Mar. 12, 1876 - 1878
Sutton, Robert Bean	Jan. 1878 - 1880 - With Bynum as Assistant
Stubbs, Alfred Houghton	Oct. 1881 - July 1894
1895 (D. J. - "This parish was w/o a rector from Aug. 1, 1894 to Feb. 1, 1895")	
Green, Edwin H.	Feb. 1895 - July 1895
Lanier, John J.	Sept. 1895 - Nov. 1895
Jones, Horace Weeks	April 1, 1896 - Mar. 24, 1901
Bell, Thomas	April 11, 1901 - Oct. 1902
Dean, Herman Baldwin	Dec. 1, 1902 - May 1906
Faulkner, Thomas Green	Sept. 1906 - Feb. 1914
Roe, Robert Ewell	1914 - 1922
Hughes, Israel Harding	Jan. 1, 1923 - 1927
Mallett, J. Reginald	April 15, 1928 - Nov. 1, 1931
Roe, Robert Ewell	1932 - 1945
Cox, Robert Eugene	June 1945 - Sept. 1950
Mott, John Chilton	1951 - 1963
Smyth, Thomas	
James Campbell	1964 - 1966
Hickey, Howard McKay	Aug. 1, 1966 - Jan. 31, 1972
Broome, John Tol	1972 - present

Assistants to the Rectors

Robinson, Peter Chase	1954 - 1956
Viverette, Jacob Astor	1957 - 1960
Guthrie, David Vance, Jr.	1960 - 1965
Taber, Kenneth William	1965 - 1968

Hindle, James Manchester	1968 - 1972
Partrick, Theodore Hall	1970 - present
Jenkins, Blair III	1973 - 1977
Fargo, David Roland	1977 - 1982

Holy Trinity Altarguild

Prior to 1940, records indicate Miss Imogene Bernard, Mrs. Bernard Wright, Mrs. F. B. Pond, Mrs. Richard Kelly, Mrs. James Lanier Griffin were directresses of the Altar Guild.

From the records presently available, the following directresses are named:

- 1940 - Miss Imogene Bernard
- 1941 - Miss Mildred Cunningham
- 1942 - Miss Mildred Cunningham
- 1943 - Mrs. W. A. Hewitt
- 1944 - Mrs. W. A. Hewitt
- 1945 - Mrs. John Berry
- 1946 - Mrs. John Berry
- 1947 - Mrs. J. McFerrin Fullton
- 1948 - Mrs. J. McFerrin Fullton
- 1949 - Mrs. Oliver L. Sharp
- 1950 - Mrs. Oliver L. Sharp
- 1951 - Mrs. Oliver L. Sharp
- 1952 - Mrs. Philip M. Russell
- 1953 - Mrs. Philip M. Russell
- 1954 - Mrs. Reed DeVane
- 1955 - Mrs. Reed DeVane
- 1956 - not available
- 1957 - not available
- 1958 - Mrs. Welch O. Jordan
- 1959 - Mrs. Welch O. Jordan
- 1960 - Mrs. Douglas Wallace Copeland

- 1961 - Mrs. Douglas Wallace Copeland
1962 - Mrs. Douglas Wallace Copeland
1963 - Mrs. Douglas Wallace Copeland
1964 - Mrs. Frank S. Holcombe
1965 - Mrs. Frank S. Holcombe
1966 - Mrs. Douglas Wallace Copeland
1967 - Mrs. Douglas Wallace Copeland
1968 - January - May - Mrs. Douglas Wallace Copeland
1968 - June - December - Mrs. Welch Jordan and Mrs. Hay
Watson Smith
1969 - Mrs. Welch O. Jordan and Mrs. J. Kent Davis
1970 - Mrs. Welch O. Jordan and Mrs. J. Kent Davis
1971 - Mrs. Joseph P. Gorrell
1972 - Mrs. Joseph P. Gorrell and Mrs. Robert Newby
1973 - Mrs. William deR. Holt, Jr.
1974 - Mrs. William deR. Holt, Jr.
1975 - Mrs. John H. Tasker and Mrs. Richard H. Hicks
1976 - Mrs. John H. Taske and Mrs. Richard H. Hicks
1977 - Mrs. George W. Hamer and Mrs. D. Edward Hudgins
1978 - January - May - Mrs. George W. Hamer and Mrs. D.
Edward Hudgins
1978 - July - December - Mrs. J. Kent Davis and Mrs. E. Logan
Tontz
1979 - Mrs. J. Kent Davis and Mrs. E. Logan Tontz
1980 - Mrs. William D. Okerson and Mrs. Ben L. Aycock

APPENDIX B

Wardens and Vestries

The years during which the fledgling St. Barnabas' Parish was growing into Holy Trinity Parish were a period of tremendous growth for the city of Greensboro. Leadership was required to direct the business, professional, governmental, educational, and related activities needed to meet the requirements for an ever enlarging citizenry. A review of the names appearing in the book, **Greensboro, North Carolina**, by Ethel Stephens Arnett and Dr. Walter Clinton Jackson, reveals that Episcopal vestrymen and laity of Greensboro played an important role not only in the history of Greensboro but also of the state.

The following lists of wardens and vestry members of St. Barnabas' and Holy Trinity is taken from Holy Trinity records and the **Diocesan Journal**

1869 Dr. James F. Foulkes, Senior Warden; L. C. Howell, Col. Thomas Ruffin, Jr., and S. A. Howard.

1870 Dr. James F. Foulkes, Senior Warden; L. C. Howell, Col. Thomas Ruffin, Jr., S. A. Howard, and Col. C. B. Shober.

1871 Dr. James F. Foulkes, Senior Warden; L. C. Howell, Col. Thomas Ruffin, Jr., S. A. Howard, and Col. C. B. Shober.

1879 Roger P. Atkinson, Senior Warden; Lewis C. Howell and S. A. Howard.

1882 Roger P. Atkinson, Senior Warden; Sylvanus A. Howard, Junior Warden and Treasurer; Hugh Flippin, Secretary; Lewis C. Howlett.

1883 Roger P. Atkinson, Senior Warden, Sylvanus A. Howard, Junior Warden and Treasurer; Hugh B. Flippin, Secretary.

1886 Roger P. Atkinson, Senior Warden; Sylvanus A. Howard, Junior Warden; Hugh B. Flippin, Secretary; Lewis C. Howlett, Treasurer.

1887 Roger P. Atkinson, Senior Warden; Sylvanus A. Howard, Junior Warden; Hugh B. Flippin, Secretary; Lewis C. Howlett, Treasurer.

1890 Sylvanus A. Howard, Senior Warden; William E. Stone, Junior Warden.

1911 Dr. Henry H. Dodson, Senior Warden; O. D. Boyette, Junior Warden; J. R. Donnell, B. C. Sharpe, D. H. Blair, J. C. Pierce, J. M. Dick, H. J. Thurman, G. W. Copeland, Paul W. Schenck.

1912 Dr. Henry H. Dodson, Senior Warden; O. D. Boyette, Junior Warden.

1913 Dr. Henry H. Dodson, Senior Warden; O. D. Boyette, Junior Warden.

1914 Dr. Henry H. Dodson, Senior Warden.

1915 Dr. Henry H. Dodson, Senior Warden.

1916 Dr. Henry H. Dodson, Senior Warden; H. J. Thurman, Junior Warden; J. C. Hedgpeth, Treasurer.

1917 Dr. Henry H. Dodson, Senior Warden.

1918 Dr. Henry H. Dodson, Senior Warden; H. J. Thurman, Junior Warden; Ralph B. Coit, Secretary.

1919 Dr. Henry H. Dodson, Senior Warden; H. J. Thurman, Junior Warden; Ralph B. Coit, Secretary.

1920 Dr. Henry H. Dodson, Senior Warden; H. J. Thurman, Junior Warden; Ralph B. Coit, Secretary.

1921 Dr. Henry H. Dodson, Senior Warden; H. J. Thurman, Junior Warden; J. C. Hedgpeth, Treasurer; Ralph B. Coit, Secretary.

1922 Dr. Henry H. Dodson, Senior Warden, H. J. Thurman, Junior Warden; J. C. Hedgpeth, Treasurer; Ralph B. Coit, Secretary.

1923 Dr. Henry H. Dodson, Senior Warden; E. B. Jeffress, Junior Warden; A. R. Perkins, Secretary; J. C. Hedgpeth, Treasurer.

1924 Dr. Henry H. Dodson, Senior Warden; Henry J. Thurman, Junior Warden; J. C. Hedgpeth, Treasurer; A. R. Perkins, Secretary; Clarence True, Wade R. Brown, Paul W. Schenck, A. W. Fetter, and E. B. Jeffress.

1925 Dr. Henry H. Dodson, Senior Warden; E. B. Jeffress, Junior Warden; A. R. Perkins, Secretary; J. C. Hedgpeth, Treasurer.

- 1926 Dr. Henry H. Dodson, Senior Warden; Ralph B. Coit, Junior Warden; W. G. Carpenter, Secretary; J. C. Hedgpeth, Treasurer.
- 1927 Dr. Wade R. Brown, Senior Warden; Ralph B. Coit, Junior Warden; W. G. Carpenter, Secretary; J. C. Hedgpeth, Treasurer.
- 1928 Dr. Wade R. Brown, Senior Warden; Ralph B. Coit, Junior Warden; Lawrence McRae, Secretary; J. C. Hedgpeth, Treasurer.
- 1929 Ralph B. Coit, Senior Warden; E. Ross Carver, Junior Warden; Lawrence McRae, Secretary; Charles G. Harrison, Treasurer.
- 1930 Dr. Wade R. Brown, Senior Warden; E. Ross Carver, Junior Warden; Lawrence McRae, Secretary; J. C. Hedgpeth, Treasurer; R. M. Mitchell, Stark S. Dillard, Henry Maclin, III, B. B. Vinson; and I. B. Grainger.
- 1931 Dr. Wade R. Brown, Senior Warden; C. G. Harrison, Junior Warden; Henry Maclin, Secretary; J. C. Hedgpeth, Treasurer.
- 1932 Dr. Wade R. Brown, Senior Warden; Charles G. Harrison, Junior Warden; William T. Kelly, Secretary; J. C. Hedgpeth, Treasurer.
- 1933 C. G. Harrison, Senior Warden; R. M. Mitchell, Junior Warden; W. T. Kelly, Secretary; Hoyt W. Boone, Treasurer.
- 1934 R. M. Mitchell, Senior Warden; Sidney S. Paine, Junior Warden; D. Edward Hudgins, Secretary; Hoyt W. Boone, Treasurer.
- 1935 R. M. Mitchell, Senior Warden; D. Edward Hudgins, Junior Warden; George C. Eichhorn, Secretary; M. A. White, Treasurer.
- 1936 R. M. Mitchell, Senior Warden; H. W. Boone, Junior Warden; E. P. Benbow, Secretary; M. A. White, Treasurer.
- 1937 R. M. Mitchell, Senior Warden; Hoyt W. Boone, Junior Warden; E. P. Benbow, Secretary; M. A. White, Treasurer.
- 1938 Paul W. Schenck, Senior Warden; D. Edward Hudgins, Junior Warden; George D. Thompson, Secretary; William C. Ramsey, Treasurer.

1939 D. Edward Hudgins, Senior Warden; Hoyt W. Boone, Junior Warden; R. E. Morrissett, Secretary; William C. Ramsey, Treasurer.

1940 D. Edward Hudgins, Senior Warden; Hoyt W. Boone, Junior Warden; R. E. Morrissett, Secretary; William C. Ramsey, Treasurer.

1941 Hoyt W. Boone, Senior Warden; Sidney S. Paine, Junior Warden; Alla P. Mulligan, Secretary; William C. Ramsey, Treasurer; George D. Thompson, C. E. Anderson, George C. Eichhorn, R. E. Morrissett, Edwin F. Lucas and Henry Maclin.

1942 Hoyt W. Boone, Senior Warden; Sidney S. Paine, Junior Warden; R. E. Morrissett, Treasurer; W. B. Patterson, Secretary; George C. Eichhorn, C. E. Anderson, Alla P. Mulligan, Thomas C. Darst, Jr., B. A. Nolan, and Thomas Turner, Jr.

1943 Sidney S. Paine, Senior Warden; Thomas C. Darst, Jr., Junior Warden; George D. Thompson, Treasurer; W. Brown Patterson, Secretary; Phillip C. Hammond, C. E. Anderson, Thomas Turner, Jr., Alla P. Mulligan, and B. A. Nolan.

1944 Sidney S. Paine, Senior warden; Thomas C. Darst, Jr., Junior Warden; George D. Thompson, Treasurer; W. Brown Patterson, Secretary; Phillip C. Hammond, C. E. Anderson, Thomas Turner, Jr., Alla P. Mulligan, and B. A. Nolan.

1945 Paul W. Schenck, Senior Warden, R. E. Morrissett, Junior Warden; Bernard Wright, Secretary; Phillip C. Hammond, Treasurer.

1946 Paul W. Schenck, Senior Warden; R. E. Morrissett, Junior Warden; Bernard Wright, Secretary; Phillip C. Hammond, Treasurer; J. McF. Fullton, W. B. Patterson, Haywood Duke, Hoyt W. Boone and C. G. Harrison.

1947 R. E. Morrissett, Senior Warden; Haywood Duke, Junior Warden; Bernard Wright, Secretary; C. G. Harrison, Treasurer; J. McF. Fullton, Nettleton P. Murphy, Edwin F. Lucas, Hoyt W. Boone and A. Moody Burt.

1948 Charles G. Harrison, Senior Warden; A. Moody Burt, Junior Warden; Frank H. Haile, Jr., Secretary; Henry Maclin III, Treasurer; Bernard Wright, Nettleton P. Murphy, Edwin F. Lucas, Hoyt W. Boone and George C. Eichhorn.

1949 George C. Eichhorn, Senior Warden; Henry Maclin III, Junior Warden; R. E. Morrissett, Secretary; Frank H. Haile, Jr., Treasurer; Haywood Duke, Nettleton P. Murphy, Edwin F. Lucas, Jr., A. Moody Burt, and Gen. James L. Frink.

1950 George C. Eichhorn, Senior Warden; Henry Maclin III, Junior Warden; Edwin F. Lucas, Jr., Secretary; Carlyle Gee, Treasurer; Haywood Duke, Paul W. Schenck, Jr., R. E. Morrissett, Frank H. Haile, Jr., and Gen. James L. Frink.

1951 Gen. James L. Frink, Senior Warden; Hoyt W. Boone, Junior Warden; L. I. Swindell, Treasurer; Paul W. Schenck, Jr., Secretary; Haywood Duke, Carlyle Gee, D. Edward Hudgins, R. E. Morrissett, and Edwin F. Lucas, Jr.

1952 D. Edward Hudgins, Senior Warden; Oscar Burnett, Junior Warden; Philip Russell, Secretary, L. I. Swindell, Treasurer.

1953 D. Edward Hudgins, Senior Warden; Oscar Burnett, Junior Warden; Philip Russell, Secretary; L. I. Swindell, Treasurer; Hoyt W. Boone, Stark S. Dillard, Reed DeVane, J. Saunders Williamson, Francis O. Price, John G. B. Ellison, Dr. Richard M. Taliaferro, and Allen O'Bryan.

1954 Stark S. Dillard, Senior Warden; Oscar Burnett, Junior Warden; Arthur LeCraw, Treasurer; Allen O'Bryan, Secretary; Philip Russell, Reed DeVane, Francis O. Price, Dr. R. M. Taliaferro, A. Sidney Morton, John G. B. Ellison, Joseph E. Sturtevant, and Haywood Duke.

1955 Haywood Duke, Senior Warden; George D. Thompson, Junior Warden; Arthur LeCraw, Secretary, L. I. Swindell, Treasurer.

1956 Haywood Duke, Senior Warden, George D. Thompson, Junior Warden; Arthur LeCraw, Secretary; L. I. Swindell, Treasurer; Dr. J. Taylor Brooks, Oscar Burnett, Butler French, E. M. Holt, W. H. Stott, James Webb, Fred Wedler and Miles Wolff.

1957 L. I. Swindell, Senior Warden; Fred Wedler, Junior Warden; Butler French, Secretary, E. M. Holt, Treasurer; Herbert G. Bailey, Jr., Dr. J. Taylor Brooks, Oscar Burnett, J. A. Cannon, Jr., Russell Hall, Jr., Sherwood Hedgpeth, James Webb and Miles Wolff.

1958 Oscar Burnett, Senior Warden, Butler French, Junior Warden; Dr. J. Taylor Brooks, Secretary, Sherwood Hedgpeth, Treasurer; Herbert G. Bailey, Jr., J. A. Cannon, Jr., Haywood Duke, Russell Hall, Jr., Dan Huffines, Jr., William C. Ramsey, John D. Watson, and Miles Wolff.

1959 Haywood Duke, Senior Warden; John S. Lucas, Junior Warden; William C. Ramsey, Secretary, Frank H. Haile, Jr., Treasurer.

1960 Haywood Duke, Senior Warden; John S. Lucas, Junior Warden; Frank H. Haile, Jr., Treasurer; William C. Ramsey, Secretary; John D. Watson, J. A. Cannon, Jr., Dan Huffines, Jr., Herbert G. Bailey, Jr., Sherwood Hedgpeth, Dr. M. D. Bonner, Gen. James L. Frink, Arthur LeCraw and Will Manning.

1961 Gen. James L. Frink, Senior Warden; John G. B. Ellison, Junior Warden; Frank H. Haile, Jr., Treasurer; Arthur LeCraw, Secretary; William L. Beerman, Dr. M. D. Bonner, Michaux Crocker, Haywood Duke, Isaac D. Ham, Jr., Dan Huffines, Jr., John S. Lucas, William C. Ramsey and Fletcher Terry.

1962 Michaux Crocker, Senior Warden; Arthur LeCraw, Junior Warden; Fletcher Terry, Secretary; Frank H. Haile, Jr., Treasurer; Gen. James L. Frink, William L. Beerman, Issac D. Ham, Jr., James G. Skinner, Dr. M. D. Bonner, Will Manning, Richard H. Hicks, Philip Russell and C. Richard Eichhorn.

1963 Philip Russell, Senior Warden; C. Richard Eichhorn, Junior Warden; Richard H. Hicks, Secretary; James G. Skinner, Treasurer; Edward M. Armfield, William L. Beerman, Dr. J. Taylor Brooks, Isaac D. Ham, Jr., E. M. Holt, Thomas G. Hildebrandt, Blackwell P. Robinson, and Clement G. Wright.

1964 Philip Russell, Senior Warden; C. Richard Eichhorn, Junior Warden; Robert H. Edmunds, Treasurer; Dr. J. Taylor Brooks, Secretary; Edward M. Armfield, J. A. Cannon, Jr., R. Reed DeVane, Marion G. Follin, Richard H. Hicks, Thomas G. Hildebrandt, Thomas I. Storrs and Blackwell P. Robinson.

1965 J. A. Cannon, Jr., Senior Warden; Edwin M. Holt, Junior Warden; Robert H. Edmunds, Ben E. Wilson, Edward M. Armfield, Dr. Merle D. Bonner, R. Reed DeVane, Marion G. Follin, Thomas G. Hildebrandt, Thomas P. Ravenel, Blackwell

P. Robinson and Thomas I. Storrs.

1966 J. Archie Cannon, Senior Warden; Edwin M. Holt, Junior Warden; Robert H. Edmunds, Ben E. Wilson, Dr. Merle D. Bonner, Michaux H. Crocker, R. Reed DeVane, Marion G. Follin, George W. Hamer, Lewis S. Morris, Thomas P. Ravenel, Paul W. Schenck, Jr., and Thomas I. Storrs.

1967 Edwin M. Holt, Senior Warden; Thomas P. Ravenel, Junior Warden; Paul W. Schenck, Jr., Ben E. Wilson, Dr. Merle D. Bonner, Michaux Crocker, Walter B. Elcock, Jr., Lewis S. Morris, Philip M. Russell, George W. Hamer, Richard H. Hicks, and William deR. Holt.

1968 Lewis S. Morris, Senior Warden; George W. Hamer, Junior Warden; Paul W. Schenck, Jr., M. Thomas O'Neill, Jr., Michaux Crocker, Walter B. Elcock, Jr., Richard H. Hicks, William deR. Holt, Charles A. McLendon, Philip M. Russell, James E. Spencer and Ray H. Stallings.

1969 Richard H. Hicks, Senior Warden; Nelson B. Maclin, Junior Warden; James E. Spencer, H. Colcock Brown, Walter C. Faison, William deR. Holt, Beverly C. Moore, Robert Norfleet, A. Harrell Pope, Philip M. Russell, Ray H. Stallings and Charles A. McLendon.

1970 Charles A. McLendon, Senior Warden; Nelson B. Maclin, Junior Warden; James E. Spencer, Walter C. Faison, Ray H. Stallings, A. Harrell Pope, Robert Norfleet, H. Colcock Brown, Elizabeth Duke, T. Butler French, James R. Turner and Clement G. Wright.

1971 Robert Norfleet, Senior Warden; A. Harrell Pope, Junior Warden; Ida Lee Hollingsworth Lucas, Elizabeth Duke, T. Butler French, Clement G. Wright, Dr. Merle Dumont Bonner, Richard Earl Caddy, H. Colcock Brown, Walter C. Faison, James R. Turner and Nelson Maclin.

1972 James Gooden Exum, Jr., Senior Warden; Richard Earl Caddy, Junior Warden; Dr. Merle Dumont Bonner, R. Reed DeVane, Elizabeth Duke, Robert H. Edmunds, Walter C. Faison, T. Butler French, Ida Lee Hollingsworth Lucas, Clement G. Wright, Robert Swindell and James R. Turner.

1973 Richard Earl Caddy, Senior Warden; Richard Reed DeVane, Junior Warden; Dr. Merle Dumont Bonner, Robert

Holt Edmunds, James Gooden Exum, Jr., Walter Cowles Faison, Hubert Copps Gibson, Edwin Michael Holt, Ida Lee Hollingsworth Lucas, John West Red, Jr. (filling Swindell term), Philip Mosley Russell, Julia Pepper Smyth.

1974 Richard Reed DeVane, Senior Warden; Hubert Copps Gibson, Junior Warden; Dr. Jean Bailey Brooks, Paul David Brown, Robert Holt Edmunds, James Gooden Exum, Jr., Edwin Michael Holt, Lois Mark McManus, Arthur Augustus Neller, Jr., John West Red, Jr., Philip Mosley Russell and Julia Pepper Smyth.

1975 Edwin Michael Holt, Senior Warden; Arthur Augustus Neller, Jr., Junior Warden, Hubert Copps Gibson, Philip Mosley Russell, Julia Pepper Smyth, Dr. Jean Bailey Brooks, Paul David Brown, Lois Mark McManus, Robert Cameron Cooke, Robert Glendy Darst, Harry J. O'Connor, Jr., John West Red, Jr.

1976 Robert Glendy Darst, Senior Warden; Arthur Augustus Neller, Junior Warden; Dr. Jean Bailey Brooks, Paul David Brown, Lois Mark McManus, Robert Cameron Cooke, Harry Joseph O'Connor, Jr., John West Red, Jr., H. Colcock Brown, John G. B. Ellison, Jr., Dr. Frank M. Houston, and Carl O. Jeffress.

1977 John W. Red, Jr., Senior Warden; R. Cameron Cooke, Junior Warden; Marion G. Follin, Treasurer, Dr. Frank M. Houston, Secretary; Robert G. Darst, Harry G. O'Connor, H. Colcock Brown, John G. B. Ellison, Jr., Carl O. Jeffress, David K. Brooks, Jr., Mary Stuart McLendon and Charles M. Reid.

1978 Frank M. Houston, Senior Warden; Carl O. Jeffress, Junior Warden; Marion G. Follin, Treasurer; Jane Williams Aycock, Secretary; H. Colcock Brown, John G. B. Ellison, Jr., Mary Stuart McLendon, Charles M. Reid, Haywood D. Cochrane, Jr., Thomas C. Duncan, Joseph Hensley and David K. Brooks, Jr.

1979 Marion G. Follin, Senior Warden, Joseph Hensley, Junior Warden; Charles M. Reid, Treasurer; Jane Williams Aycock, Secretary, Dorothy C. Latham, Mary Stuart McLendon, Haywood D. Cochrane, Jr., Thomas C. Duncan, Robert G. Banner, Mary H. Brown, A. Harrell Pope and Ruth S. Wilcox.

1980 Thomas C. Duncan, Senior Warden; Joseph Hensley, Junior Warden; Gary M. Sullivan, Jr., Treasurer; Robert G. Banner, Secretary, Mary Hance Brown, Jane Williams Aycock, Haywood D. Cochrane, Jr., A. Harrell Pope, Ruth Swift Wilcox, Thomas J. Bland, Dorothy Chaudron Latham and John Simpson Lucas.

APPENDIX C

Episcopal Churchwomen

The following list of presidents of the Episcopal Churchwomen (until 1958 Womans Auxiliary) was compiled from Diocesan records. The membership, as shown in the records, is in parentheses after each president's name.

St. Barnabas'

- 1887 Mrs. J. N. Staples (20)
- 1888 Mrs. J. N. Staples (25)
- 1889 Mrs. J. N. Staples (19)
- 1890 Mrs. T. B. Keogh (20)
- 1892 Mrs. MacFarland
- 1894 Mrs. H. Tilden (19)
- 1895 Mrs. R. E. Dick (23)
- 1896 Mrs. R. E. Dick (23)
- 1897 Mrs. John Staples (22)
- 1898 Mrs. John N. Staples (28)
- 1899 Mrs. J. N. Staples (20)
- 1900 Mrs. John N. Staples (19)
- 1902 Mrs. Thomas Bell (36)
- 1903 Mrs. M. D. H. Staples (40)
- 1904 Mrs. D. A. Staples (20)
- 1905 Mrs. D. A. Staples
- 1906 Mrs. D. A. Staples (26)
- 1907 Mrs. D. A. Staples (26)
- 1909 Mrs. M. D. A. Staples (33)
- 1910 Mrs. Dorian Blair (34)
- 1911 Mrs. Dorian Blair (58)
- 1912 Mrs. Andrew Joyner (67)
- 1913 Mrs. Andrew Joyner (39)
- 1914 Mrs. Andrew Joyner (52)
- 1915 Mrs. Andrew Joyner
- 1916 Mrs. J. N. Staples (46)
- 1917 Mrs. J. N. Staples
- 1918 Mrs. B. C. Sharpe (40)
- 1919 Mrs. B. C. Sharpe (40)
- 1920 Mrs. C. G. Wright (103)

- 1921 Mrs. H. J. Thurman (51)
1922 Mrs. H. J. Thurman (76)
1923 Mrs. R. B. Coit (44)
1924 Mrs. Ralph B. Coit (42)
1925 Mrs. C. G. Wright (50)
1926 Mrs. C. G. Wright (35)
1927 Mrs. C. G. Wright (60)
1928 Mrs. Eugene Davis (30)
1929 Mrs. L. J. Brandt (55)
1930 Mrs. Ralph B. Coit
1931 Mrs. Ralph B. Coit (104)
1932 Mrs. Ralph B. Coit (121)
1933 Mrs. V. Ben White (105)
1934 Mrs. V. Ben White (105)
1935 Mrs. V. Ben White (105)
1936 Mrs. Willis B. Underwood (105)
1937 Mrs. Willis B. Underwood (105)
1938 Mrs. R. W. Baker (105)
1939 Mrs. R. W. Baker (105)
1940 Mrs. R. W. Baker
1941 Mrs. Robert W. Baker (130)
1942 Mrs. Wm. M. Jones (130)
1943 Mrs. William M. Jones (130)
1944 Mrs. E. F. Lucas (136)
1945 Mrs. E. F. Lucas (136)
1946 Mrs. W. B. Rosevear (136)
1947 Mrs. William B. Rosevear (136)
1948 Mrs. Edwin Fleming Lucas (243)
1949 Mrs. Sidney B. Allen (251)
1950 Mrs. Sidney B. Allen
1951 Mrs. Sidney Allen
1952 Mrs. Phillip Hammond
1953 Mrs. Phillip C. Hammond
1954 Mrs. J. A. Seawell, Jr.
1955 Mrs. J. A. Seawell, Jr. (300)
1956 Mrs. Arthur LeCraw (300)
1957 Mrs. Arthur LeCraw (300)
1958 Mrs. Claude Pierce (300)
1959 Mrs. Claude Pierce (300)

- 1960 Mrs. J. M. Fulton
1961 Mrs. J. M. Fulton
1962 Mrs. Reed DeVane (300)
1963 Mrs. Reed DeVane (300)
1964 Mrs. Lindsay Davis (300)
1965 Mrs. Lindsay Davis (300)
1966 Mrs. Thomas P. Ravenel (300)
1967 Mrs. Thomas P. Ravenel (300)
1968 Mrs. J. S. Lucas (300)
1969 Mrs. J. S. Lucas (300)
1970 Mrs. Robert Edmunds (300)
1971 Mrs. Robert Edmunds (349)
1972 Mrs. T. Butler French (300)
1973 Mrs. T. Butler French (180)
1974 Mrs. Maude B. Carlton (224)
1975 Mrs. Maude B. Carlton (165)
1976 Mrs. Joseph P. Gorrell
1977 Mrs. Joseph P. Gorrell
1978 Mrs. Alan Wolf Cone (Sally Lee Schindel Cone)
1979 Mrs. Alan Wolf Cone (Sally Lee Schindel Cone)
1980 Mrs. William deRosset Holt (Patricia Paton Holt)

APPENDIX D

Parish Buildings, 1869 - 1950

- 1869 St. Barnabas' Parish organized.
- 1870 St. Barnabas' admitted to Diocese of North Carolina.
- 1871 St. Barnabas' first church structure erected on northwest corner of Gaston and Greene Streets.
- 1872 St. Barnabas' Church consecrated by Bishop Thos. Atkinson.
- 1887 A Sunday school organized in South Greensboro in a home.
- 1893 A church building erected on the corner of Arlington and Lee Streets; organized as St. Andrew's Parish.
- 1900 St. Barnabas' structure moved to corner of North Elm and Paisley Streets.
- 1910 St. Barnabas' and St. Andrew's merged under the name Holy Trinity Protestant Episcopal Church.
- 1912 St. Barnabas' and St. Andrew's separated; St. Andrew's church building moved to corner of Sycamore and Ashe Streets; St. Barnabas' continued under name Holy Trinity.
- 1920 Holy Trinity acquired property on southwest corner of Greene Street and West Fisher Avenue.
- 1922 Parish house (later, chapel) constructed on Greene Street; used as a Sunday school only.
- 1930 Building at North Elm and Paisley Streets deconsecrated. All worship moved to Greene Street.
- 1939 North Elm and Paisley Streets property sold.
- 1949 Ground breaking for church building at Greene Street and West Fisher Avenue.
- 1950 First service in new church building Easter Sunday; dedication of altar and all memorials Trinity Sunday.

APPENDIX E

Memorials

And a Book of remembrance was written before Him of those who feared the Lord and thought on His name. Malachi 3:16 To the Glory of God and in loving memory of the little children and their leader, Mrs. Robert Dick, who sold violets at the Railroad Station of Greensboro and raised the fund for the first Lectern Bible in St. Barnabas' Church—this Book of Remembrance was given by the Altar Guild, in 1952, to be a permanent record of the memorial gifts dedicated to departed loved ones and consecrated to the work and worship of the church.

Thus opens the Book of Remembrance of Holy Trinity Church. Its listing and walk through the church buildings give a good insight into the memorials contained in Holy Trinity. This appendix is both a partial guide for a tour and a catalog of gifts to the church.

The Baptistry

To the Glory of God and in Loving Memory of Edwin Fleming Lucas 1894-1947

By His Many Friends

The Font

In Memoriam George J. Rogers, Entered into Rest, May 7, 1873, Aged 56 Years, Alleluia, One Lord, One Faith, One Baptism

Brass Sconces over the Font

Given by Katharine Gregory Richards

The Cross

In Memory of Her Mother, Maude Sandlin Webster, By Martha Webster Russell

Brass Flower Containers

To the Glory of God and in Loving Memory of Edwin Fleming Lucas, 1894-1947, Given by his Wife, Mabel Lucas

Brass Ewer (stolen)

A gift from the Church School made possible by the children's birthday offerings

Wrought Iron Gate

Given by J. D. Wilkins

Rubber Stopper for the Font

Given by a small boy who was present when Mr. Roe said he needed one and who saved his pennies to make this gift.

The Altar

To the Glory of God and in Loving Memory of the Reverend Robert Ewell Roe, Rector of this Parish 1914-1922; 1933-1945

Eucharistic Candlesticks

To the Glory of God and in Loving Memory of William Merritt Jones, M.D., Jan. 23, 1881-July 29, 1949, Given by Wife and Daughters

Brass Altar Cross

To the Glory of God and in Loving Memory of George Smith Read

Round Brass Altar Vases

To the Glory of God and in Sacred Memory of Peter Byron Hope

To the Glory of God and in Sacred Memory of John Newton Opie and Ida Fletcher Opie

Large Brass Altar Vases

To the Glory of God and Loving Memory of James H. and Mary Bonner Willard

Seven-Branch Candlesticks

To the Glory of God in Memory of James Martinez Cardoza

Service Lights (not engraved)

In Memory of Francis William Carpenter and Francis M. Ellett, Jr.; Given by Dr. Wade R. Brown

Altar Service Book

Given by the Altar Guild to the Glory of God and in Memory of Mattie Griffin, who started a fund for the altar when she left a legacy in her will for that purpose. Nov. 14, 1878-Easter, April 1st, 1921

Prayer Book in Red Morocco

Presented to altar, Dec. 9, 1934, by Charles G. Harrison

Hymnal in Red Morocco

Presented to Altar, Dec. 9, 1934, by Rev. Robert E. Roe

Cluster Altar Candelabra

To the Glory of God and in Loving Memory of Anne Boorman Wortham, Feb. 3, 1879-Sept. 23, 1923, Given by Her Daughter, Anne Wortham Cone

Missal Desk

To the Glory of God and in Loving Memory of Clement Lowrey Stafford, Feb. 17, 1891-July 25, 1947, By His Wife, Annie Fred Foushee Stafford

Missal

To the Glory of God and in Loving Memory of Paul Wilfong Schenck, Given by Mrs. A. W. Plyler

Wooden Altar Cross

Given by Mrs. Chalmers Glenn, mother of Governor Robert Glenn

Lord's Supper, Old Glass Plate

Given by Miss Mildred Cunningham

Shields for Eucharistic Candles

Given by Alice Pinckney Coit

Silver Altar Vases with Wheat Design and Crystal Holders

Given by Mrs. John W. Staples

Cloisonne Vases (since washed in brass)

Given by Mrs. Robert P. Dick

The Tabernacle

In Loving Memory of Jane Whitehead Crabtree and Allen Darlington O'Bryan, III, Given by Allen Darlington O'Bryan

The Sanctuary Lamp

In Loving Memory of Mabel Simpson Lucas and Douglas Wallace Copeland, Given by Friends of Mabel Lucas and by Mrs. Mary Lee Wood Copeland

Sacred Vessels

Communion Service

The original service, provided by Mrs. Robert Dick, may

have included the large silver tankard now used as a Baptismal Ewer

Communion Service

Foulkes, Easter 1908

Communion Service

To the Glory of God And in Loving Memory of Our Parents Thomas Bernard and Virginia Spotswood, 1931, Given by Imogene Bernard, Mary Joanna Bernard Wright, Virginia Hunter Bernard Devin, and grandson, William Augustus Devin

Communion Service for the Sick

Gloria Dei In Memoriam Mary Ann Bogart, 1841-1922 Presented by the Woman's Auxiliary, 1924

Ciborium

Deo Laudamus In Memoriam Elizabeth Ann Ballard, 1850-1925 Given by Woman's Auxiliary

Lavabo Basin

To the Glory of God in Loving Memory of Their Grandparents Wm. H. Bolton and Ida M. Bolton, Given by John Beverly Dudley, Jr. and Alfred Taylor Dudley

Four Silver Wine Cruets

To the Glory of God And in Loving Memory of Paul Wilfong Schenck, By His Wife, Margaret Alexander, and Sons Paul W. Schenck, Jr. and David Schenck

Silver Spoon for Private Communion

To the Glory of God and in Loving Memory of Theodore Guel, Given by his Sister, Mildred Guel

Silver Chalice and Paten

To the Glory of God And in Loving Memory of Cordelia Wills Penn 1877-1948, Rucker Penn 1866-1942, Given by Their Daughter Cordelia Cannon

Lavabo Bowl

To the Glory of God and in Loving Memory of Philip R. Carlton, Sept. 21, 1877-Jan. 18, 1951

Communion Service for the Sick

To the Glory of God and in Loving Memory of Costin Wood Page, June 13, 1898-Dec. 1, 1950

Two Large Alms Basins, One Receiving Basin

Gifts of the Church School made possible by the children's birthday offerings

Four Brass Alms Basins

To the Glory of God In Memory of William Clement Boren and Annie Dundas Boren in 1946

Alms Basin

To the Glory of God and in Loving Memory of William C. Holleyman, Jr., Sept. 12, 1894-June 13, 1939, Given by Mrs. William C. Holleyman, Jr.

Two Small Glass Cruets

Given by Father Reginald Mallet on going to White Plains, N. J.

Vestments

White Burse and Veil

In Memory of Sidney Pruden; Given by his daughter, Shirley Pruden

White Superfrontal

To the Glory of God and in loving memory of Jessie Scott Hewitt; by her Friends

White Lectern Fall

In Loving Memory of Harriet Berry, 1924-1928

White Fall

To the Glory of God. Given by Mrs. Leon Ellis at the time of the Marriage of Patricia Jean Ellis to Abner Durham Potter, June 10, 1950

White Linen Pall and Chalice Veil

Given by Mildred Guel to the Glory of God and in Memory of her Father

Crochet Chalice Veil

Made and presented to St. Barnabas' by Mrs. Foulkes

Green Altar Superfrontal and Pulpit Fall

In Loving Memory of Mary Dawes Appleton Staples 1851-1931; Given by Altar Guild

Green Altar Superfrontal

To the Glory of God and in loving memory of Kate Atkinson McDuffie 1865-1934; by her devoted children, Roger

McDuffie and Annie McDuffie Newell

Green Burse and Veil

In memory of Miss Leona Haskins; given by Mr. and Mrs. Moody Burt

Red Altar Superfrontal and Pulpit Fall

In loving memory of Henry Harding Dodson, M.D.

Funeral Pall of Purple Brocade

To the glory of God and in loving memory of Miriam Wiley Murphy; given by Mr. Nettleton Murphy

Book Marks (4 sets)

To the Glory of God and in loving memory of her parents Horace Abbott Gould, 1852-1929, Alberta Telfair Wetter Gould, 1865-1920; given by Mildred Gould

White Satin Kneeling Cushion

Given by Mrs. Charles Henry Thompson, Sept. 1940

Eucharistic Vestments

Given anonymously

Eucharistic Vestments

Given by Mr. and Mrs. Wade R. Brown, and in turn given to the Rev. Robert E. Roe by the Altar Guild when he retired

Purple Preaching Stole

Given by Miss Margaret Heaton in memory of her sister Mrs. May Heaton Weber

Purple Chasuble

To the glory of God and in loving memory of Louie Brown Crenshaw, Oct. 28, 1859-Oct. 15, 1931; given by Mary Hart Michaels

Green Chasuble

To the glory of God and in loving memory of John Robert Sawyer; given by his devoted daughter, Wilhelmina White

Chasuble with Design in Red

Given by Chaplain Linsley

The Nave

Pews

The first pews were given by Mrs. James McLean; the

Woodroffe family made and donated additional pews; these and pews ordered later by the vestry were installed in the parish house in 1953.

Litany Desk

To the Glory of God And in Honor of Diana Higby Roe

The Litany

To the glory of God and in loving memory of Henry Maclin II, John Smith Maclin, Robert Tansill Maclin, Francis Waite Blake, Henry Davis Blake, Sr.

Hymn Board in Chapel

Anonymous gift

Hymn Boards in Church

To the glory of God and in loving memory of Lt. Richard Carroll O'Neal, April 20, 1922-May 24, 1944

The Chancel

Brass Lectern (in Chapel)

To the Glory of God and in memory of Mary Benbow Crawford Cahill

Lectern Bible

To the glory of God and in loving memory of Paul Wilfong Schenck by his Friends

Bishop's Chair

Ad gloriam dei et in memoriam Polly Fulford Hudgins, 1908-1939; given by St. Cecelia's Guild

Small Clergyman Chair

One of three given by Mrs. Robert Dick

Clergy Processional Cross

To the glory of God and in sacred memory of John Broadnax Callum

Large Processional Cross

Gift from the Church School made possible by the children's birthday offerings

Processional Cross

To the glory of God and in loving memory of Henry Jordan Thurman, 1874-1949; given by devoted family and friends

Paschal Candlestick

Presented by St. Cecelia Guild to the glory of God in loving memory of Effie Scales Thompson, born 1910 died 1936; Easter, 1938

Processional Torches

To the glory of God and in loving memory of Mary Robinson Hodgskin, 1872-1946; Adolphus H. Hodgskin, 1872-1946

Church Flag

In honor of Isaac Coles Gregory; given by his mother, Mrs. Hardy Gregory

Church Flag

Given by the Woman's Auxiliary

United States Flag

Given by Mr. and Mrs. W. A. Hewitt

North Carolina State Flag

Given by Mr. E. B. Jeffress

Additions to the Pipe Organ

To the Glory of God and in honor of Hermene Warlick Eichhorn:

Chimes 1956

Trumpet Militaire 1966

New Console 1979

To the Glory of God and in memory of Louise Eichhorn Simons, 1978:

Flutes 4' and 2'

Principals 2 2/3' and 2'

Mixture IV

Trompette 8'

above to the Great Organ

To the Glory of God and in honor of Carlyle Gee:

Pedal Organ

Bombarde 32'

Bombarde 16'

Mixture IV

Swell Organ

Principal 4'

Principal 2'

Rauch Fife II

Fagatto 16'

Choir Organ

Gemshorn Celeste 8' II

Principal 4'

Flachflute 2'

Quint 1-1/3'

Sifflothe 1'

Solo Organ

Hohlflute 8'

Cello 8'

Fugara 4'

Krummhorn 8'

Stained Glass Windows in the Nave of the Church

The Annunciation, The Nativity, Glad Tidings

To the glory of God and in loving memory of Alice Pinckney Coit, September 29, 1872-July 18, 1948

The Visit of the Wise Men, The Presentation in the Temple, The Flight into Egypt

To the Glory of God and in loving memory of John Nestor Wilson, June 23, 1861-March 21, 1929

To the glory of God and in loving memory of Lauretta Collett Wilson, February 15, 1875-January 20, 1934

Boyhood of Christ

To the glory of God and in loving memory of Windfield Jefferson Clary, December 18, 1848-January 12, 1904, Alice Marshall Clary, July 26, 1858-January 4, 1921

Christ among Doctors

To the glory of God and in loving memory of Alexander Currie Holt, December 1, 1874-July 14, 1950, Grace Clay Holt, March 11, 1883-April 7, 1956.

Boy Christ in Carpenter Shop

To the glory of God and in loving memory of Mary Clary Boone January 22, 1882-April 4, 1960, Jay Hoyt Boone, May 12, 1878-July 30, 1960

The Temptation of Christ

To the glory of God and in loving memory of the Chamblee and McConnell families

The Call of the Disciples

To the glory of God and in loving memory of Isaac Mayo Bailey, October 28, 1891-July 4, 1951

The Marriage of Cana...First Miracle

To the glory of God and in loving memory of Alice Braswell Joyner, June 7, 1863-November 18, 1948

Stilling the Tempest

To the glory of God and in loving memory of Henrietta Settle Beall, April 18, 1860-May 26, 1940

Mary Magdalene Washing the Feet of Christ

To the glory of God and in loving memory of Janet Mather Thompson, June 6, 1938-November 30, 1938

The Transfiguration

To the glory of God and in loving memory of Harold Marriott Draper, August 16, 1890-December 30, 1938

Boy with Barley Loaves

To the glory of God and in loving memory of J. Archibald Cannon, III, July 15, 1941-April 7, 1951

Christ Teaching Humility

To the glory of God and in thanksgiving for all children

Raising of Jairus' Daughter

To the glory of God and in loving memory of Mary Chilton Mott, May 13, 1950-March 30, 1953

Palm Sunday

To the glory of God and in loving memory of Virginia Mann Simmons, December 31, 1912-October 20, 1952

Christ Cleansing the Temple

To the glory of God and in loving memory of Dennis Wise Simmons, August 17, 1878-November 15, 1925

Christ Washing the Feet of the Disciples

To the glory of God and in loving memory of Philip Rahm Carlton, September 21, 1877-January 18, 1951

The Last Supper

To the glory of God and in loving memory of Thomas Bayard Whitehurst, February 21, 1886-July 15, 1952

Christ in Gethsemane

To the glory of God and in loving memory of Katharine Coles Gregory, December 26, 1874-March 15, 1953

Christ before Pilate

To the glory of God and in loving memory of John Leslie Latham, March 16, 1891-August 1, 1950, Paul de Vendel Chaudron, October 10, 1886-March 5, 1944

Simon Bears the Cross, The Crucifixion, Descent from the Cross

To the glory of God and in loving memory of Alice Dobyns Calhoun, March 12, 1882-June 14, 1953

The Resurrection

To the glory of God and in loving memory of Mozelle Andrews Harrison, December 28, 1881-December 6, 1945

The Ascension, Pentecost

To the glory of God, given by George C. Eichhorn

**Stained Glass Windows
in the Balcony
(from St. Barnabas')**

St. Paul and St. Barnabas

*St. Barnabas for he was a good man and full of the Holy Ghost
and of Faith*

St. Barnabas and St. Mark

To the glory of God and given in memory of Judge and Mrs. Thomas Ruffin, 1824-1889, 1827-1906; by their daughter, Mary Cain Ruffin Thomas

**Stained Glass Windows
in the Baptistry**

John the Baptist baptising Jesus

Christ Blessing the Little Children

To the glory of God and in loving memory of Edwin Fleming Lucas

Stained Glass Window on Stairway to Undercroft

The Good Shepherd

Given by E. G. Michaels

Pictures

The Assumption

Left to Holy Trinity Altar Guild by Jessie Scott Hewitt, June 23, 1882-Oct. 3, 1950

The Resurrection

Given by Mr. and Mrs. Hamilton Jones

Plaque of Crown of Thorns

Given by Mrs. Cora Cox Lucas to Mr. Mallett, who gave it to Holy Trinity

Miscellaneous

Church School Equipment

In appreciation of the love and faithful service of our rector, Robert E. Roe, in the Church School and of his interest in St. Cecelia's Chapter of the Woman's Auxiliary

Folding Chairs

Given by the Woman's Auxiliary in memory of Sally Grimsley Taylor

Mortuary Lights

Given by Charles Dixon; Mr. Cox gave these lights to the Church of the Redeemer

Service Flag for World War II

Given by Mr. and Mrs. Edwin Lucas in honor of their sons, Edwin Lucas, Jr., and John Simpson Lucas

Christian Education Building

Large library

The Reverend Robert E. Roe

Small library

The Reverend Thomas J. C. Smyth

Main assembly room

Haywood Duke

Other Rooms

To the glory of God and in loving memory of Madge Lane Abercrombie, September 7, 1881-October 13, 1950, and Milo Bolling Abercrombie, December 22, 1864-November 17, 1922

To the glory of God and in loving memory of Diana Higby Roe, December 31, 1876-October 1, 1957, and in honor of Robert Ewell Roe, Rector Emeritus of Holy Trinity Church

To the glory of God and in loving memory of Mary Hardy Duke, 1874-1940, and Etta Savage Etheridge, 1866-1931

To the glory of God and in loving memory of Russell Franklin Hall, August 25, 1895-April 28, 1962

To the glory of God and in loving memory of Victor Barton Higgins, April 18, 1890-July 28, 1957, and Walter James Alston, June 11, 1883-June 11, 1960

To the glory of God and in loving memory of Addie Jerauld Swindell, 1874-1941, and Obed Brandt Swindell, 1861-1941, and Davida Johanson Brown, 1866-1940, and Carl William Brown, 1866-1912

To the glory of God and in loving memory of the parents of Mr. and Mrs. George Dewey Thompson

APPENDIX F

Wood Carvings

The wood carvings in Holy Trinity Church and its chapel are the work of many members and friends of the parish. They are gifts of Sidney Small Paine and his pupils.

Mr. Paine's interest in carving developed only as he was approaching retirement in the late 1940s. In looking around for a hobby, Mr. Paine recalled that his mother had taught him a little about chip carving. With twenty odd carving tools that had belonged to his grandfather, he began carving as a hobby. Unable to find a teacher, he turned to the public library and read practically everything he could find on the subject of wood carvings. While working on a profile of a friend, he found that carving hair was impossible for him to do. Because the library provided no help in this area, Mr. Paine borrowed a silver engraving tool and successfully cut each strand of hair on the head; he estimated that on each profile he cut approximately 10,000 hairs out of wood.

For his early carvings, Mr. Paine used oak, but found that the grain was too prominent; he then turned to redwood, which proved to be too soft, then to black walnut, and finally to mahogany which he preferred above all. As the number of his carvings increased and became better and better known, numbers of people expressed a desire to learn this craft. Thus wood carving classes were started at Holy Trinity with Sidney Paine as instructor. His pupils came from all walks of life and ranged in age from young to elderly. His pupils included Benjamin E. Wilson, A. Sidney Morton, Willis B. Underwood, William J. Maxwell, Robert C. Lucas, Helen Zuk, Douglas W. Copeland, Doris Parish, Audrey Betts, Emma F. Griffin, Ruth Tucker Williams, Jean Gagen, Joseph R. Mitchell, Charles A. Pierce, Maude F. Williams, Ruth McRimmon, Leah Whitfield, Susan Bell, James H. Willis, Ann Turrentine Simonds, Helen R. Edwards, Fred Birdsong, Floyd T. Noah, Mildred R. Gould, J. Graham Thomas, Editha Barton, Albert Reavis, Jerry Bell, and John Chilton Mott. They contributed the carvings that are found throughout the church and chapel. Many of the

carvings were designed by Robert Norfleet, prominent Greensboro architect.

Chapel

"The Last Supper" reredos

Designed by Robert Norfleet; carved by Sidney S. Paine.

Starting at the left upper corner and shown from left to right are symbols of the Father (Hebrew characters for the Almighty); the Son symbolized by the lamb; the Holy Ghost symbolized by the dove; a star for the nativity, a font for baptism; cross and crown for the crucifixion; the pheonix for the resurrection; the ascension by a wheel of fire; pentecost by the dove and tongues of fire. Along the sides may be seen symbols of some of the great saints not included in the original apostolic company. Depicted in the crestings from the left corner down are St. Stephen, St. Paul, St. Barnabas, St. Luke, and St. Cecelia, and from the right corner down, the Blessed Virgin Mary, St. John Baptist, St. Matthias, St. Mark, and St. Joseph of Arimathea. In the left corner of the valance surrounding "The Last Supper" is a Christmas rose symbolizing the nativity of our Lord; the pomegranate in the right corner symbolizes His resurrection. The apostles, from left to right, are St. James the Less, St. Bartholomew, St. Peter (whose face is in shadow), and St. John; in front of them are St. Philip and an empty stool with Judas's cloak upon it. On the other side of our Lord are St. Matthew, St. Thomas, St. Jude, St. Simon, and in front of them St. James and St. Andrew. Our Lord is seen lifting the chalice in an offering to God. Before Him on the table is the broken loaf of bread. On the arm of Jesus is a towel reminiscent of the footwashing ceremony and its message of humility. Under "The Last Supper" are the words that our Lord said about Himself: "The Way, the Truth, the Life." This carving patterned after Da Vinci's painting, took approximately 1,600 hours to complete.

Shields

Carved by Ruth Tucker Williams, Ann Simonds, and Sidney Paine

St. Matthew, axe; St. Jude, boat; St. John, serpent in

chalice; St. Peter, inverted cross; St. Matthias, axe on book; St. Simon, fish on book; St. Bartholomew, fig leaves; St. Andrew, St. Andrew's cross; St. Philip, cross and loaves; St. James, three shells; St. James Less, saw; St. Thomas, square on spear; St. John the Baptist, camel's hair coat; St. Paul, fire and serpent; St. Stephen, coat and three stones; St. Barnabas, book and three stones; St. Mark, winged lion; St. Luke, winged ox; grapes, symbolic of wine used in sacrament of Holy Communion

Credence shelf (east of altar)

Designed and carved by Mildred Gould

Credence shelf (west of altar)

Designed and carved by Mildred Gould

Parish House

Children's altar

Designed by Robert Norfleet; figures designed by Emma F. Griffin; figures carved by A. Sidney Morton

St. Patrick, St. Francis, St. Michael, St. Christopher

Cross

Constructed and carved by A. Sidney Morton

Church

Altar rail

Horizontal strip (carved strip just under rail), carved by Mildred Gould

Figures and tracery (ornamental carvings between figures of apostles and strip), designed and carved by Sidney S. Paine (left to right): St. Matthias, sword held by point; St. Bartholomew, knife pointed to right shoulder; St. Matthew, axe and book; St. Thomas, spear; St. Andrew, St. Andrew's cross; St. John, chalice; Archangel Gabriel, holding lily; Archangel Michael, holding censer, St. Peter, keys; St. James, shell in left hand; St. Jude, boat hook; St. Philip, tau cross; St. James Less, club and scroll; St. Simon, saw

Crosses, carved by Helen R. Edwards, Jean Gagen, William J. Maxwell, Floyd T. Noah, Charles A. Pierce, Ann Simonds, Benjamin E. Wilson, Helen Zuk

Choir rail, north side

Designed by Robert Norfleet; first four panels (left to right) carved by Robert C. Lucas; fifth started by Ruth McRimmon, completed by Robert C. Lucas; sixth started by J. Graham Thomas, completed by Robert C. Lucas; seventh started by Doris Parish, completed by Mildred R. Gould; eighth and ninth carved by Mildred Gould; tenth carved by Jerry Bell.

Large panel, back row, started by Audrey Betts, completed by Mildred Gould

Choir rail (south side)

Designed by Robert Norfleet; carved by Robert C. Lucas

Shield on acolyte's bench

Carved by Floyd T. Noah

Shield on bishop's seat

Carved by Ann Turrentine Simonds

Pulpit

Laid out by the Reverend John Chilton Mott; designed by Robert Norfleet; research on figures by Emma F. Griffin; carved by Sidney S. Paine. It is estimated that it took 2,400 hours to do the carving on the pulpit.

Figures on front panel are copies (with slight variations) from Aubert's "Mission of the Apostles." Figures on north panel are copies from Plockhost's "The Good Shepherd." South panel contains The Lord's Prayer. Symbols, top to bottom on the south side are St. Peter, St. James, St. John, St. Andrew, St. Philip, and St. Bartholomew, and on the north side are St. Matthew, St. Thomas, St. James the Less, St. Jude, St. Simon, and Judas.

Lectern

Designed by the Reverend John Chilton Mott, Robert Norfleet, and Emma F. Griffin; carved by Sidney S. Paine.

Figures on the south panel are Moses, Elijah and Isaiah, representing the Old Testament; on the north panel, Matthew, Mark, Luke, and John, writers of the gospels; on the center panel, Jesus at Nazareth; clouds suggesting a vision

Chancel rail, lectern side

Designed by Robert Norfleet; carved by Joseph R. Mitchell

Chancel rail, pulpit side

Designed by Robert Norfleet; carved by Joseph R. Mitchell

Credence shelf

Designed and carved by Mildred Gould

Organ screen

Designed by Robert Norfleet

Panel 1-5 (west to east), carved by Sidney S. Paine: star of David, shofar (horn), psaltery (lute) harp, and timbrel; panels 6 and 7, carved by Benjamin E. Wilson: stringed instrument and organ (pipes); panel 8, started by William J. Maxwell, completed by Sidney S. Paine: cymbal; panel 9, started by Charles A. Pierce, completed by Sidney S. Paine: St. Mary Shields on rail in front of pews, south side (north to south)

Baptism, carved by Floyd T. Noah; Confirmation, Eucharist and Matrimony, carved by Benjamin E. Wilson; Ordination, carved by Jean Gagen; Penance and Extreme Unction, carved by Helen Zuk

Shields on rail in front of pews, north side

Garden of Eden, the ark, Jacob's ladder, crossing the Red Sea, the tablets of stone, and Ruth and Naomi, carved by Floyd T. Noah; David and Goliath, carved by William J. Maxwell; Elijah and the prophets of Baal, the whale, and rebuilding the walls of Jerusalem, carved by Floyd T. Noah Symbols on pew ends (south aisle, south center, north center, north aisle)

Row 1, fleur de lys: Jean Gagen, J. Graham Thomas, Joseph R. Mitchell, Floyd T. Noah; row 2, interwoven circles: south and south center, Mildred Gould, north center and north, Maude F. Williams; row 3, two triangles: Robert C. Lucas, Ruth McRimmon, James H. Willis, Robert C. Lucas; row 4, shamrock: Jean Gagen, Doris Parish, Editha Barton, Floyd T. Noah; row 5, trefoil: north center Leah Whitfield, others, Robert C. Lucas; row 6, trefoil with points: south center, Albert Reavis, others, Robert C. Lucas; row 7, from the catacombs: Charles A. Pierce, Mildred Gould, Jerry Bell, Sidney S. Paine; row 8, triquetra: north center, Jean Gagen, others, Robert C. Lucas; row 9, three fishes: Maude F.

Williams, Audrey Betts, William J. Maxwell, Ruth Tucker Williams; row 10, triangle: Robert C. Lucas; row 11, triangle in circle: south and south center, Robert C. Lucas, north center, Susan Bell, north, Jean Gagen; row 12, circle in triangle; row 13, circle of eternity; row 14, triquetra; row 15, trefoil; row 16 shamrock; and row 17, triangle in circle: Robert C. Lucas; row 18, trefoil and triangle: south, Robert C. Lucas, others, Douglas W. Copeland; row 19, triquetra and circle: south, Robert C. Lucas, south and north centers, Maude F. Williams, north, Floyd T. Noah.

Balcony, row 1, triquetra, row 2, shamrock, row 3, triangle, and row 4, circle: Robert C. Lucas.

Hymn boards

Designed by Emma F. Griffin; north board carved by A. Sidney Morton; south board carved by Sidney S. Paine

Tables in narthex

Designed by Emma F. Griffin; carved by A. Sidney Morton

Litany desk

Sides and rosettes designed by Emma F. Griffin; carved by Sidney S. Paine

Bulletin board

Designed by Robert Norfleet; carved by A. Sidney Morton

Benches

North bench carved by Fred Birdsong; south bench carved by Sidney S. Paine

Baptismal font

Designed by Robert Norfleet; front panel and three sides were carved by Mildred Gould; back panel and three sides were carved by Maude Williams; top, which includes the inverted shell, carved by A. Sidney Morton. The shell is symbolic of Jesus' baptism by St. John the Baptist.

Credence table in baptistry

Designed by Emma F. Griffin; carved by Sidney S. Paine

Profiles

Carved by Sidney S. Paine: the Right Reverend Edwin A. Penick; the Right Reverend Richard H. Baker; the Reverend Robert E. Roe; the Reverend Reginald Mallett, the Reverend Chaplain John C. S. Linsley; the Reverend Robert E. Cox; the Reverend John C. Mott; the Reverend Thomas J. C. Smyth

APPENDIX G
Contemporary Views, c. 1980



Main Entrance



Baptistry



Interior view from Gallery



Chapel Interior



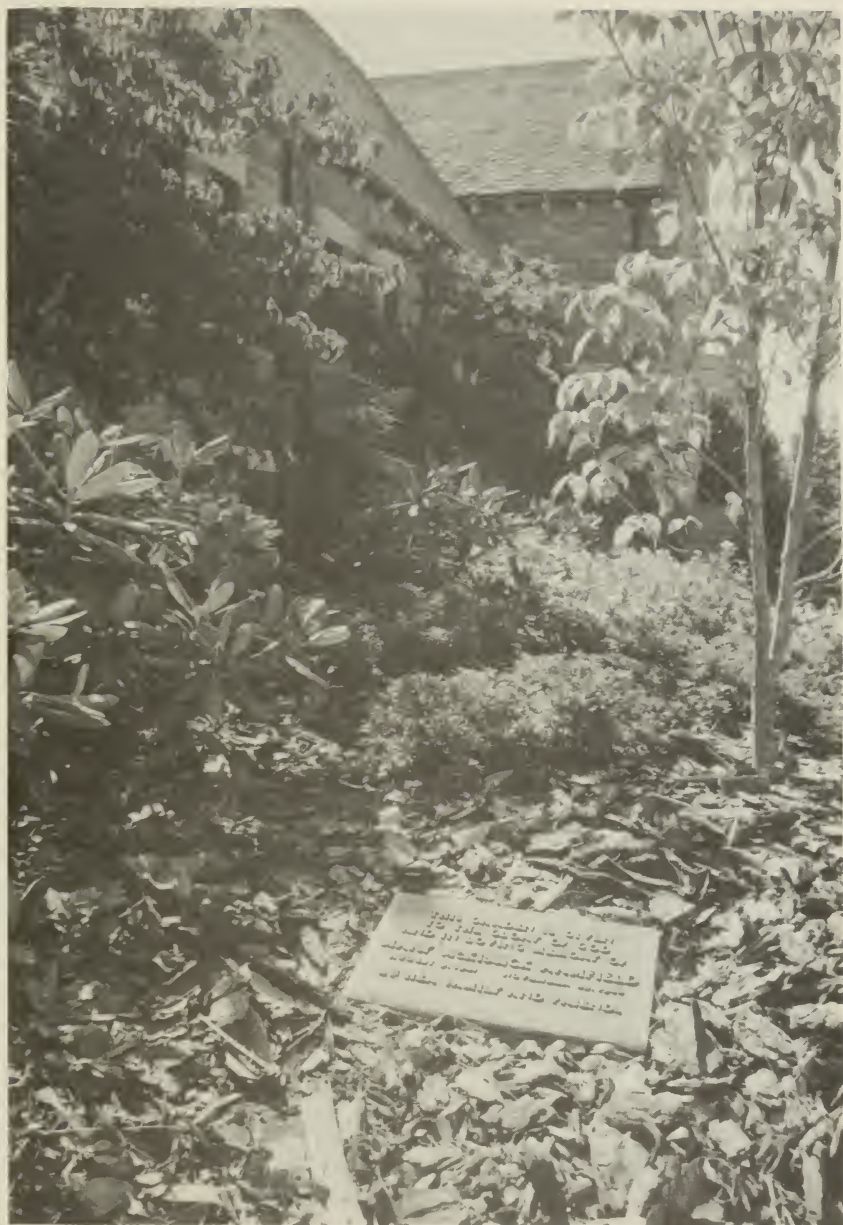
Educational Building



Haywood Duke Room



Roe Library



Memorial Garden



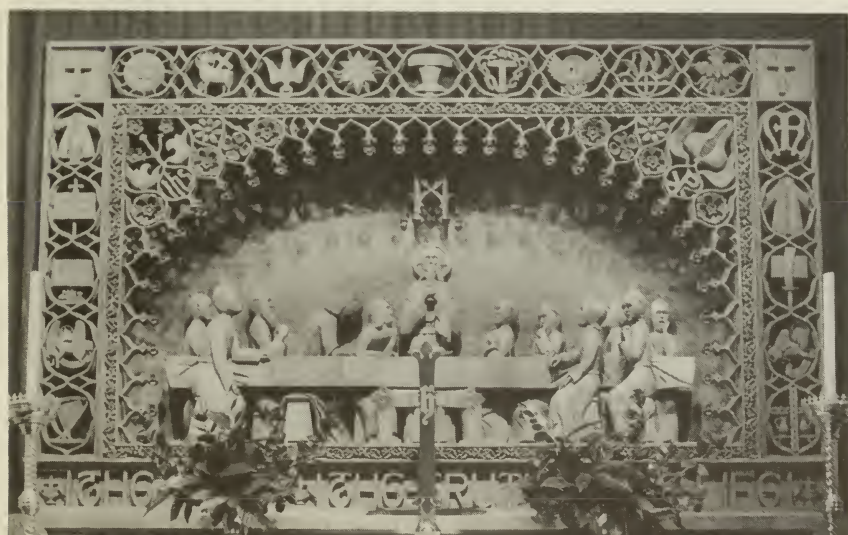
Columbarium

THE CARVED WOODWORK OF
THIS CHURCH WAS EXECUTED
TO THE GLORY OF GOD BY
THE DEVOTION AND DILIGENCE OF

SIDNEY SMALL PAINE
AND HIS ASSOCIATES

IF YOU WOULD SEE THE
INSPIRED WORK OF A DEDICATED
CHRISTIAN---LOOK ABOUT YOU.

Plaque to Sidney Small Paine and his associates



Chapel Altar



Organ Screen



Pulpit

APPENDIX H
Pictures of Priests-in-Charge, 1869-present



John R. Joyner
1969-1872



John T. Wheat
1874-1876



William S. Bynum
1876-1878



Robert B. Sutton
1878-1880



Alfred H. Stubbs
1881-1894



John J. Lanier
1895



Horace W. Jones
1896-1901



Thomas Bell
1901-1902



Herman B. Dean
1902-1906



Thomas G. Faulkner
1906-1914



Robert E. Roe
1914-1922; 1932-1945
Wood carving by Sidney S. Paine



Harding Hughes
1923-1927



J. Reginald Mallett
1928-1931



Robert E. Cox
1945-1950



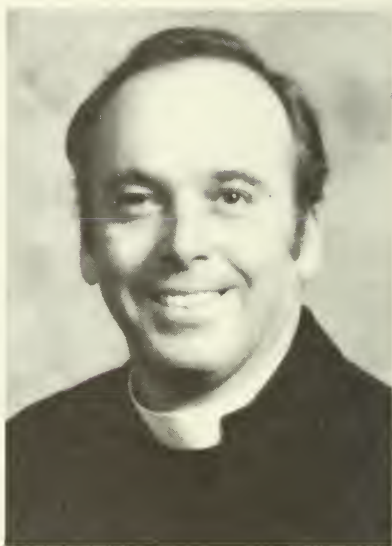
John C. Mott
1951-1963



Thomas J. C. Smyth
1964-1966



Howard M. Hickey
1966-1972



John T. Broome
1972-present

